"EVERY PLAYT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

NEW-YORK, SATURDAY, AUGUST 26, 1854.

NUMBER 16.

Spiritualist, Christian

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE. At No. 553 Broadway, New-York. The Christian Spiritualist is published every Saturday

TERMS-Two Dollars per year, payable within three months Ten copies for Eighteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year.

SINGLE COPIES-Five Cents. All business letters and communications should be addressed to the Society for the Diffusion of Spiritual Knowledge, or, Editor Christian Spiritualist, No. 553 Broadway, New-York.

SPIRITUAL GROWTH---HOW TO EFFECT

Man is eternal, not physically, but Spiritually.-May it not be, that the Spirit had Jorms identity and consciousness, previous to its present state of being? Could it be said that Spirit is undying consciousness without the qualities of eternal life ?--if qualified to live forever, could it consist of any less than eternal qualifications?—if eternal qualifications, then any other age of the world ?--if not, then it must have been a regular member of the Eternal-Eternal in all time-past, present, and future-from duration, in fiet,

May not all this be, and yet the Spirit be finite for want of comprehension, to remember all events through all time, -if this constitutes our finite capacities, would not everlasting remembrance, omniinfinite, could we exist in the elements of Diety,that which it was born of,-this being the case, can it be possible that we shall ever arrive at perfection ?--if we never shall, then may it not be possible, that of necessity, we must forever progress or derogate? Does not this throw the responsibility on us for our own individual redemption, and this being the case, is it not as equally, that the same responsibility rests on Spirits, for their individual resurrection; and if resurrection means being restored from degradation, is it not as equally applicable to Spirits in as out of the form? And that being the case, can we have an Eternal Heaven in any other sense than that of eternal obedience? Reverse the rule, and if we eternally retrograde, ject, would it not be well to step in, for the floods evidence, to make them safe donators to the pubrible commotion is beginning to be felt.

"But what will the people say," The cry is, the world is to be destroyed by fire, yes, a literal fire; the damned rascals are not only press fidelity than any others. sufficiently so, being damned by the just laws of their Creator, but must suffer the foolish drenching on their shame, when in the end they are to be an-

Would it not be well to give a little thought upon soul possesses inherent qualities that cannot be great Pioneer is as piously disposed towards the affected by cold or heat, and that its degradation is culprit bondsman, as the king on his throne, or the its hell, and harmony its heaven; and he who judge on the bench. And yet we have to put our makes no higher attainments than to live for earth, poor fallen brother to death, pleading with God to must suffer, no matter what his pretensions or pro- forgive him, and at the same time refusing to for- question attracted my attention. I might will to fessions are, his enormity will gnaw like a canker give him ourselves-committing the very sin he fill this sheet of paper, but how can I do so, when and bite with a renom that will increase with the has committed. What outrages for a republic at I feel so much the need of rest. Suppose I "turn rapidity of his vice, laying waste to his anticipated this enlightened age! My heart shrinks with in," as we sailors say, and will to leave off writing. happiness, until he finds himself in a heap of awe, and heaven blushes to look me in the face, Was that decision a mere insane act of the will, or single drop of water to cool his parched tongue, until we annihilate such wickedness! but in vain; the time is lost, the suffering is had, he had it to pay; the ruin is fixed, he brought it dilemma. What a seene after six thousand years Go ask the oyster why she has not long since flown? upon himself, he feel as every other man feels, the have rolled away, and the just suffered for the un- Onward is the course of truth, and upward the asjustice of his own condemnation; and when he has just, and we are not willing to follow the example pirations of the soul, nor can we will it otherwise! reached the extremity of his own condemnation, of a blessed Savior. he feels that he plunged himself into his own ruin, and asks but for help to return from his wallowing Truly Thy mercy endureth forever; and shall if dark clouds sometimes obscure the bright horiin the mire; but, alas, it is hard ascending the accli- there not be a hope for the most vile to return, in | zon of the future, is the carnest desire of your fravities of the rugged steeps, when once fallen, but the future as in the present life? Yes. No, no, it can be done; for the wicked are to be burnt up no! the cry is heard; for the rugged cliffs are root and branch; that is, their wicked disposition hard to ascend; -the long practice of descending is to be annihilated with their own vileness. The by degrees to immorality and vice, is not easily laws of God are so pure and holy like Himself, be- broken up. Bigotry and superstition of the preswill show that man makes his own hell. Why pretended righteousness go hand in hand to heavtoils to build a splendid palace be deprived of en- will be no better. joying its site? Certainly not; nor is man deprived of being his own hell after making it.

Take care, ye Sectarians, that you don't worship the ism, instead of the true God; take care, ye worldlings, that you do not pass hence, more ignorant and degraded by living here.

Take care, ye Spiritualists, that you do not pin your faith on some other man's sleeve. Profession will avail you as little as others; God is no respect-

Let us not judge, but stand in readiness to meet its full position; the world evidently is outwitted;

ism, but remember the common sense term, that part does not mean the whole, hence if we can be Spiritual improvement, except my Spirit mother are against every man; their aim is self in some tors of this great and glorious unfolding; and we tural death, and be able to progress better on entering the pearly gates of the new Jerusalem, and in that case, the second death or the death of conawake to our everlasting destiny.

But there is another subject to be considered; it with additions.

O! this world, this beautiful world, how marred and defaced with bloodshed, war and tempestuous commotion! How differently from that taught by our Savior on the Mount! We, as a Christian recould the Spirit be any less than a Spirit in this or of curbing the Spirit of insubordination, we murwe are doing God service.

But let us look at this a little more minutely. rob, steal or plunder, if he saw his inevitable doom: then all men are insane, to whatever extent presence, and duration make us infinite, -and if of error they are in. Insanity means unsound. The sound man would never murder, steal, lie or could the thing born be of greater dimensions than | rob; but in consequence of this insanity men lie, steal and murder, and in consequence of the insansteal and rob from the thief and the robber their liberty, talents and earnings.

But what should be done to liberate a nation from injustice, and the people from bloodshed, war and commotion? In the first place, we recommend a congress of nations, whose business it should be to enact laws for the amicable adjustment of all difficulties short of war or bloodshed. Secondly, to recommend the extermination of all Such persons should be looked to with more ex-

Evidently their insanity is greater; and why should not those of less insanity, manifest the reigns, for there virtue subsides.

God, the great moralist, is to be found every-

My God, my God, why hast thou forsaken us?ing a part of Himself, that they must have full ent day is the Judaism of old, and holds its similar L. Bush.

[For the Christian Spiritualist.]

FREEDOM OF THE WILL. MR. EDITOR: The course of events daily develop

sent my true idea of the human will, its functions, conditions of acting, &c., in so brief an article, yet is the universal goodness of one everlasting and perhaps, I may lead a mind more mature to befinal home-and how are we to achieve that? We queath to the world, a full exposition of the propoare to be as so many drops of water, helping to re- sition. That we cannot exercise the function of fresh on the principle of one general whole, and as reason until we will to do so covers but the ground, discord ceases, virtue increases, until Hades be and proces nothing for or against the freedom of drained of her victims, and Heaven replenished the will. It merely proves that we cannot reason until we will to do so, and yet, it does not even prove this; for, who has not been perfectly conscious of the desire or will to stop the action of the reasoning faculties upon some occasions of extreme public, tolerate war, vice and desperation; instead to activity by some interesting subject of thought, refuse obedience to the will. I assert, will does not der the brother who murders—we rob of him that act at all, except when forced; thus, in the process robs, and steal from him that steals, and claim that of thought, suppose I have a proposition laid before me, to rob my neighbor; in this case, let us see how will proves itself free. Phrenologically, I No man would err, were he not imperfect; no man have large acquisitiveness, secretiveness, destructconscienciousness, &c., I ask, with such an organization for its master, how can will act except as the executive slave to accomplish the purposes of large secretiveness, acquisitiveness, destructiveness, &c? I might suppose a thousand cases by which it can be demonstrated that the will, instead of being tree, upon the mental and physical system of the possesof circumstances, present totally different phases of character. Now of lamb-like meekness, or tiger ferocity, just as circumstances required (or forced) volence, at another destructiveness. It should be borne in mind that will is the ever obedient exeof which, each and every offender should be ar- the mind, as these faculties and propensities force servant or executive of the jacultics of our National Government. Man may choose, but choice cannot or set of events near or remote. No thought, no sense; yet there are two moves among Spiritualists of a literal fire to consume them physically, to sa- greater Spirit of forbearance? The Hell so much act, no feeling or emotion can possibly exist or of the City of New York, neither of which comes tisfy the wiseacres of creation, and to put the blush proclaimed by the different sects for devils to dwell transpire in all God's universe, except as the effect fully up to my views of the duties and obligations in, is to be found all over the land, wherever vice of a preceding cause, and if any one will closely of Spiritualists. But the late organization of "The scrutinize the workings of his own mind, he wil find no thought, no wish, will, or idea existing this part of the subject, and honestly confess that where, where morality is manifest. God, the great therein, except such will, wish, or idea owe its ori- made; and here let me premise that I had no hand Spirit teaching looks more philosophical; that the Good, is as equally prevalent in all good. The gin to some producing cause; however trifling or unimportant the thought or act, it was the parent I was confined to my room by affliction, when the

It is now eleven P. M. I had just finished reading your "Christian" Paper, when the article in produced by the labors of the day, &c? Can I will And in the ranks of the few, but mighty heralders of truth, may we each be found, not discouraged ternal brother.

REVIEW OF MR. A. J. DAVIS' LECTURE, DELIVERED AT DODWORTH'S HALL. MAY 28, 1854.--NO. 5.

Mr. Davis uttered a great truth, and one I desire sway, and when answered the end designed, they claims upon church and state. Outside show and to impress upon the minds of all who read these ar- influences which are now active in their efforts to ful effects. When the great tide of human thought ticles, and especially all Spiritualists-and that was arrest this good work." With such an arrange- flowing through one capacious channel into an should be not live in it? Should the man who en, but its basis is as false as hell, and its heaven this-"Spiritualists all over the country are in dan- ment, we could confidently invite all "Christian ocean of eternal life becomes a self-evident fact, ger of exchanging one absurdity for another." In | Spiritualists" to unite; and we have in our ranks | then will the inductions of philosophers become diate successors, resulting in sects, creeds, &c., for modern Spiritualism are one and the same; that the the strong-minded conclusions of a metaphysician. evidence, that as the friction of magnetism pro- the purpose of warning Spiritualists against the new is fully sustained by the old, and both agree When the great soul of the universe is felt in its duces light, so the friction of ideas may beget a same results, from similar conduct towards me- in the great truth, that "God is love," and that pulsations through every vein and artery of human better understanding of at least the subject of dis- diums. The word creed, comes from the Latin there is glorious "immortality and eternal life" intellect, then will begin to be realized this truth,cussion. Such has been my daily experience in the word credo, "I believe," and is generally used to for us all beyond the grave. What would be the man is but a mere exposition of Spirit power, con course of a short existence of twenty years upon denote a brief summary of the articles of Christian effect upon the churches? I am no prophet, but I trolled and made subservient by and to a higher er of persons, the mighty are fallen, and the proud the earth, young perhaps, to boldly deny that which faith. Ancient Christianity ultimated in creeds, in think it would stir up the pure minds of many to purpose than a lifetime of thought, comprising a are being brought low. Redemption is taught, we your correspondent of August 5th, asserts "every different sects, and they have been enlarging and inquire, are these things so? Do these people few years of existence called time. know not but it may be coming, and in this simple body believes." I firmly believe (just now,) or multiplying until perhaps they have numbered honor and follow the beloved Jesus? Are they until I am better acquainted with my own nature, hundreds. Sectarians are simply united in the truly the disciples of a holy and Spiritual Chris- preme goodness and perfect love, high above all to look upon as constituting in itself the universe. that perfect freedom of the human (or animal) will, same tenets, differing and dissenting from some tianity? Then "refrain from these men and let moral attainment. It is Spirit life. Spirit life yet The whole surface of our globe, which men "strut does in nowise exist on earth, or at least on those older form of religious worship, and are almost uni- them alone, for if this counsel or this work be of to come, and yet that which is. That which is to and fret" so much upon, would not make in the the phenomena speak for themselves, and the truth is portions of territory which I have visited. I have visited. I have visited with bigotry. Most sects have men, it will come to nought. But if it be of God be attained unto while the mind remains in its wide area of Jupiter but a moderate state. Our told, that Spirit pass out of the form as degraded no time to advert to the arguments contained in a particular person, who taught and ye cannot overthrow it; lest haply ye be found earthly form, but which is yet to come at some ful population would be lost in it, as in a wilderness.

surrection, don't let us be drowned with Sectarian- daily occupation forces my feeble body and will to These sects are almost always Ishmaelists in the bership of the churches, would soon become the seek an early repose, leaving me but little time for strongest sense of Christian antagonism; their hands; honest inquirers after truth, the candid investigation partly restored here, we shall lose the fear of na- hover near, to impress a holy dream upon the shape; but wo to any new sect that may come up who have borne the heat and burden of the day so sound slumber of a body fatigued and a mind at with any prospect of weakening their influence, or far, and knew what we had to contend with and rest. I approach the discussion of the subject un- taking from their ranks any who can afford to pay overcome, we know what will assuredly be true der consideration, with a feeling of dissatisfaction, liberally for the support of their creed and their with them, if they reck diligently and truthfully demnation will have no power over us, when arising from the fact, that I will be unable to pre-church. But Mr. Davis, in his zeal for the Harmo-they will find that God will speak to them, by Ilis nial Philosophy, used the following strong lan-holy angels, and thus shall be taught from Heaven, guage: "I will say in regard to modern Spiritual- that indeed ism, that there is not on earth that power which can prevent it from becoming what ancient Spirit ualism has become-that is sectarian." As I wrote down this startling declaration when Mr. Davis uttered it, I mentally ejaculated, perhaps, "not on earth;" but thank God, there is a "power" above "earth," that can prevent such a sad catastrophe. Are we who believe the Bible to be the word of God: are we who believe in praying to that God for light from Heaven to direct us into all truth, cerebral excitement, when the reflectives, awakened and who at the same time deplore the dullness, coldness, and formalism of the churches-are we to be driven to this sad alternative? To embrace the Harmonial Philosophy, which neither acknowledges our God, or Bible, or prayer; for the Harmonial Philosophy which to many of us is Atheisne in disguise? For though Mr. Davis uses the word would murder, were he not insane; no man would iveness, combativeness, &c., small benevolence, of us it means all Nature and "no God." Verily we are in great danger of changing one absurdity for another? Being thus driven to the alternative, by the acknowledged apostle of the Harmonial Philosophy, and his admirers and followers will I may tell them what has appeared to me." fully indorse him, it will become a grave question for Spiritualists to consider, what is to be done: ity of the republic, we murder the murderer, and is the veriest slave to the circumstances that act | Shall we become Pantheists? Or shall we hold on to our Christian views of the Bible and religion? sor. I know individuals who under different sets Shall we unite with those in whom the religious element has not been developed, who neither honor God, the Bible, nor prayer? Who meet from Sabbath to Sabbath and hear addresses from men who the different faculties to act upon will; who, poor if they refer to the Bible at all, it is not as any sort slave to many masters, at one time obeyed bene- of authority, and who seem to think that praying in public savors much of hypocrisy. And although some of these men have been professed criminals, short of capital punishment; in lieu cutive of the different facultics and propensities of Ministers of the Gospel, yet strange to say, they neither read the Bible nor pray during the serrested and lodged within safe keepings, where he will to act out such feelings as may be generated by vices. Or shall we remain aloof and not speak out will it not make us eternally miserable? If in this or she should be entitled to an amicable daily occu- outward events. How would it be possible for will our sentiments and feelings, and thus tacitly admit hours. He was then re-conducted by the same material, mental or Spiritual eye to perceive. sense, we have an eternal hell and heaven, and at pation, being served with food and clothing conve- to act unprompted, uninfluenced by any external that to be Spiritualism which we do not believe in young men. On taking their leave of him, they our option we go, making our own choice, the re- nient. But above all this, and in preference to ev- or governing cause? I mean immediate cause. our hearts to be Spiritualism? These are grave promised to visit him again soon, and commanded a world, its attractions, repulsions, congenialities and sult being that of our own action, then have we ery thing else, as a corresponding duty with the What would be the use of such action? To act questions and plain truths for which I shall get no him to inform all his tribe of what he had seen and uncongenialities; its laws and powers, its controlling any authority to blame than that of ourselves? If recommendations of the Savior, give them the without an adequate cause or influence, would be thanks from the leading Spiritualists of New York, heard. This he did, and they put the most implicit the fault plainly rests on ourselves, then are we not highest order of development, by philosophical impossible. Where then is the freedom of the will? who have been catering to the tastes and sentifaith in what he told them, and revered him as a terial substance the outer, so is the immaterial the in duty bound to save ourselves; and as the ark is and scientific investigation, that they may be thor- I can see no absolute, or even partial freedom of ments of the friends who come into the ranks of prophet. The consequences were happy—his tribe. fully prepared, and more than a hundred and oughly furnished to all good works; and if their the will, when it is entirely beyond its power and Spiritualism from the ranks of skepticism, many from being drunken, lazy, and filthy, became a twenty years of preaching been given on the sub- reform and enlightenment should prove satisfactory province to act, until prompted by something else, of whom were Atheists before they professed to be sober, industrious, and cleanly people. The proexternal to itself. Perhaps I may be wrong in my Spiritualists, and unfortunately still remain Atheists begin to come, and the tide begins to rise, and a ter- lic good—turn them out with a view of making definition of the term will; I call it the executive in a modified sense. This grave question has been immediately after which he visited the tribes in perthem such,—but not without a special provision to of the (human) mind. Frank Pierce is President avoided nearly as long as it can well be, we must son, exhorting them to conduct themselves as they save them from the natural pauperism of the land. of the United Stales; as such he is sworn to be the decide it ere long for ourselves, and I think we had had been commanded to by the Great Spirit. It best look it directly in the face at once.

> Society for the Diffusion of Spiritual Knowledge comes the nearest to my views of any move yet either directly or indirectly in its formation; indeed organization was formed, and knew nothing of it until I saw an account of it published in the papers of the day. Still I say it does not come up fully to my views, but my views may be wrong; vet I will briefly state them, and they may go for what they are worth, and in stating them I will duce? "Will it produce a destruction of all the

"There is a land of pure delight, Where saints immortal reign; Infinite day excludes the night, And pleasures banish pain. There everlasting Spring abides, And never withering flowers," &c.

[For the Christian Spiritualist.]

THE INDIAN SEER. Mr. EDITOR: - A London Magazine relates the following of an Alleghany Chief, whose miraculous conversion, and great piety, procured for him the appellation of "the Alleghany Prophet." During the first fifty years of his life, he was excessively given to intoxication. In his fiftieth year, however while in the act of lighting his pipe, he suddenly fell back upon the bunk upon which he was sitting, and continued in an insenible condition for several Panthen, "all God," yet to the perceptions of many hours. His family, supposing him dead, laid him properties, control its risings and fallings, its life out. The tribe were invited to the funeral festivity, and actions. Yet thinketh he that he may with the and were in the act of removing him, when he revived. His first words were: "Be not alarmed. I sure hidden within the earth's bosom, by directing have seen Heaven. Call the Nation together, that his gaze into and through its subterranean darkened The Nation were accordingly summoned around their Chieftain, when with great solemnity he informed them that he had seen four beautiful young men who had been sent from Heaven by the Great Spirit, and who thus addressed him: "The Great Spirit is angry with you, and with all the red men. Unless you refrain from drunkenness, stealing, and lying, you shall never enter the beautiful place which we will now show you."

He said that these young men then conducted tiful than anything he could describe. The inha- any other vast creation of the planetary universe. bitants were in a state of the most perfect happiness. He was not suffered to enter the gate, but they become sufficiently developed in their minute was permitted to survey the same for three or four phet annually received those heavenly visitations, was during one of those annual pilgrimages that There are two interests, -I will not say they are he died. He was called "the Prophet of Peace," exist, until it is produced or generated by an event distinct, for they are not so, in any but a modified in contradiction to a ferocious chief who was designated as "the Prophet of War."

[For the Christian Spiritualist.] PROGRESS AND DEVELOPMENT.

E. E. GIBSON, MEDIUM.

The truth of modern Spiritualism remains to be proved. Science, so called, ignores it; Christianity, so called, repudiates it; society stares and wonders, while the whole world is being rocked to and fro, staggering like a drunken man under the agitation produced by the momentous question, 'Are these modern manifestations what they claim briefly allude to my closing remarks in the third to be, Spirit life and Spirit action from higher number of these articles, to wit: What results will spheres, through Spirit agency in lower spheres? mouldering ruins, and then, alas, he may cry for a and may the dagger of virtue pierce our hearts, the legitimate result of the state of mind and body the end of this dispensation of materialism pro- A question of such importance may well move the great mass of mind, and cause the Spirit of the But let us pause, as the storm ceases. Her ruf- to love that which I feel to be repulsive—can I churches, or will it, like leaven, work out the salva- present generation to look backward and forward, there is no escape from it, the penalty is just and fled breezes assail us, church and state in the same hate that which I feel attracts my love? Why not? tion of many of them?" My opinion is, that it below and above, around and beneath, in order to would be best to extend the aforesaid organization solve such an abstruce problem. Mathematical so as to have Sunday services once or twice each skill, wit and ingenuity have failed to discover the Sunday, with a Spiritual Conference once on the secret spring which unlocks the mysteries of mysday, and have these services conducted on religious | teries, because they are only discernible through principles. In which God, and the Bible and pray- the influence of the key of Spirit-wisdom. Reaer shall invariably constitute a part. And here let soning minds may in vain reason, critics may critime recommend the language of the Circular of said cise, the foolish laugh and sneer, yet all this opens Society, under the head of "General Considera- not the treasure of knowledge, or destroys those tions," item 6, "Let all your circles and public and treasures of knowledge which shine forth like private meetings be opened with prayer; for what- drops, glisten only like so many piercing eyes to ever else may be thought of it, the habit will ele- him who knoweth not that they are but the reflect vate your thoughts, will draw your Spirit-friends tion of the great sun of Spirit upon the vapory atnigher unto you, and drive far from you the evil mosphere of thought, manifesting itself in beautithe second article of this series, I called attention scores of men who honor God, the Bible and pray- axioms, and the profound researches of the past very briefly to the unfortunate course of the early er, and who would willingly occupy the platform, appear as do the simple rules of addition to the Christians towards the Apostles and their imme- and be able to prove that ancient Spiritualism and geometrician, or the simple sports of childhood to

> Look up to a point from whence emanated Suthe article entitled, "Existence of God proved from propagated some peculiar notion in religion, and is even to fight against God." Acts, v: 38, 39. Thus ture stage of development. Mind while on earth What a subject for reflection! Merged as we are

are the higher Spirits now progressed who have passed out of the form, and who are reaching still forward to a higher. The mind upon earth will thus rise and take the place of the Spirit-mind above, while the Spirit-mind above will be passing into higher and still higher degrees of knowledge, thus forming a progressive series of developments, the higher ascending to give place to the development of the lower, forming a beautiful order of continued openings and re-openings from the lowest plane of thought to the highest existing perfection of celestial births and beauteous exaltations. The chain of events named circumstances which are called by many "happens," are but cause and effect as deep within the archives of God's secret laboratory, as is the pebble or sand-stone beneath the mountain height of water, or the mineral ore within the bowels of the earth emburied. Man seeth not these from the surface or through the waters, for his eye hath not power to penetrate to such an extent; yet thinketh he that he can even with his external eye, fathom the great ocean of thought and behold the particled sand on which its waters rest, or perchance measure drop by drop the ocean itself, compute its weight, dimensions and its uses; comprehend its qualities, analyze its external eye also, from the surface behold the trea-

come as highly developed ere it leaves the form, as

Wars and rumors of wars are but the effect of nternal commotions, as are the spoutings of a volcano the effect of an internal movement. The circumference must be in action while the centre is being shaken; the external must revolve while the internal is in revolution. Borne into existence, thousands and myriads of thousand of animalculæ float constantly in etherial space, which is spaceless; causing revolutions of revolutions unseen by mortal knowledge, yet, nevertheless existing, and him to a gate which opened to a place more beau- as much centres of attraction as is this globe, or Cause and effect produces all these revolutions ere processes for the speculation or insight of man's

chambers of unexcavated pores.

Each particle or substance termed matter, has, as influences and harmonizing effects. As is the ma inner. Each thought, each idea, is a whole embracing within itself a universe, and yet attracted unto, or repelled from, or by, other thought, as is one material body repelled or attracted from or to

Present hopes point to a development which shall reveal the existence of these higher unseen causes, and divulge the important knowledge that these effects are but minor causes, as a major cause or a majority of combining causes. Though unseen, yet still active, they perform their work far back in the labyrinthine mazes of unexplored thought, and there manufacture present effect and future cause, which becomes in its turn future effect and present cause. Thus employing cause and effect as a transmissory vehicle of active principle, descending from the higher to the lower, and raising by ascension the lower into the higher. Dwelling on high in etherial space sits a power supreme, which rules all below; this highest cause or power unapproached and unapproachable. Yet, within all causes and effects lies eliminations of this highest cause down to the lowest, enabling this lowest cause or effect to behold in itself an emanation of a nigher; from this highest, or a presence from the great Presence. Thus a portion of the All-seeing ye lies within the eye of the All-seen. Eternal life is the need of all Spirits, eternal progression the attraction of all life. Eternal action the ultimate or end of all progressiou. Perfection, being perfected, the endless revolution of eternal action.

Here the medium remarked that she was lost, having arrived at the end of conception. Thought could ascend no higher, or imagination further ex-

Worlds on worlds surpassing fair, Hang like globules in the air; While myriads of suns of heavenly light,

The theme so vast, O! who can tell, And yet on these I love to dwell; For to see such glorious births. Belongeth not to mortal earths

[For the Christian Spiritualist.] THE EVENING STAR.

The very bright star that is now visible in the ast after sunset is the planet Jupiter. The earth is now at the nearest point of approach to that magnificent globe, which presents to us a round disc like a miniature full moon, when viewed through a telescope of moderate power. With an ordinary spy-glass its four moons are distinctly visible. But, though apparently so near, it is in eality four times as distant from us as the sun. If Jupiter were no larger than our earth it would scarcely be visible to us. But, to the contrary, what an object do we contemplate when we raise our eyes to that massive orb! Here is a mass of matter, a revolving world, more than twelve hundred times larger than the earth we tread and seem And if we are entitled to a part in the first re- the freedom of the will," since the labor of my generally considered as the founder of that sect. many excellent men both in the ministry and mem- in its present form, in future generations may be in the history of our little planet, how startling is down, and look upward. There shines a bright psychological progression, and the development of and some mischief connected with what claims to "Know nothing" isn by telling them, "I do not af- the moral character of God." world resplendent with the same sunlight that illu- general Nature with the beauty and order of a mines our own. Rolling clouds, like those above sanctified and Spiritualized Humanity. our heads, float in its atmosphere. Moons, going the round of their monthly phases like our own. enlighten its nightly plains. Day chases night, and night day through its lengthened year. Swiftly it rolls upon its axis, carrying round its burden can see in that immense sphere an uninhabited has members, either believers in, or tinctured with Yes, Jupiter, we hail thee as a world-a world of very obnoxious, soon as the finets are known. Hence, own race into shadowy oblivion. FLOREANT.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, AUGUST 26, 1854.

OUR EXPLANATION, AND POSITION.

It will be remembered, there has been published with them. in the Christian Spiritualist a series of articles as popular "Reviews of Mr. A. J. Davis' Lectures at

Believing as we do, in the freedom of the press, we also believe that the columns of all journals pure in heart, for they shall see God." should be at the command of an intelligent public, and that every encouragement should be given to cess of approbativeness in all they think, say and such as may think it their duty to write for the do, that to expect other things in their church relatimes. While, however, we have this catholic tions, is to look for "grapes from thorns and figs faith on the right of individual representation in from thistles;"-a large class of mind that fellowthe columns of papers, we can see that it is not ship on the surface, and harmonize best on common popular with the editorial family, since experience place things. This seeming harmony, may be a has proved that most men are but the echoes of negative good, when compared with positive antaeducation and notions common to the times, and gonism and angry disputation,—but it is none the are therefore not in a mentality to make plain the less the altar on which conscience is too often laid vexed questions of the age. Spritualism is for as a sacrifice. These two classes, in various demany reasons the most complex of all "develop- grees of mixture, compose the present church, orments" heretofore known, and therefore the most ganized and unorganized, in the street and in the difficult to understand and harmonize. Still, as meeting house, -in fellowship with some particular each one must become a law unto himself, it is denomination or echoing the more general faith of very natural that "individualism" should be one of the vox populi. the extremes in all such transitions, and that lanfaith and feeling of others.

common use of language for such a purpose.

of a mighty whole, which must be harmonized by express the method by which the bribe is offered to knowledge, attracted by kindness, and held in the the greedy and selfish, and explain in too many fellowship of social intercourse by the power of cases the kind of inspiration that lives in the soul love. The practical religion, therefore, of Spiritu- and fashion, and the life of many christian profesalism, demands that we find some other way of sors. Why is it needful to put a mote in the way expressing dissent from all views that antagonize of man or woman that loves truth, much less to the harmonies of our belief, since the multiplying make it hard for them to live? Is fear the all-pow of such terms as Infidel, Pautheist, Atheist, Noth- erful source of inspiration, and is selfishness the ingarian, and Blasphemer, have been productive of ultimate of christian association? no good but division and isolation-no progress No! surely! why not speak to conscience, then,

(Nat.'s Div. Rev.,) we got the jirst soul-absorbing understanding has come. conception of the unitary tendency of all things,

all science, "that God may be all in all."

good he has done us, and look to the fountain of lish the sermon of which this is an extract. all good—for "light, more light still," believing Speaking of the charge that he is a believer in that the economies that have harmonized the Spiritualism, Mr. F. says: forces of life will still watch over the needs and direct the destinies of this, and all other, worlds, un-

PROGRESS OF SPIRITUALISM IN THE CHURCHES

The most marked and significant fact, associated with the development and spread of Spiritualism, of continents, and seas, and nations—yes, nations is its position in the churches, and its general relaand people; for who with such analogy before him, | tions to popular theology. Nearly every church desert, when every leaf and dew-drop on our bar- some of the phases of Spiritualism,-so that to the ren earth is teeming with animated existence. more orthodox part of the society, they become lessly offend them. But I say to you as your friend, beings perhaps as superior to ourselves in the in nearly every town or city, where the phenomenon scale of existence as thou art in thy size and has made its appearance and been examined, there grandeur to the one we move in-a world whose is more or less commotion in the churches, because history in weighty import would cast that of our communication with her or his friend in the Spirit in any medium or Spirit as infallible. I pity and communication with her or his friend in the Spirit

Accordingly, we are knowing to quite a number of cases, where person have been "read out" of darkest clouds breaks forth the light of heaven, so, to the mind to investigate, as they were expected churches because of such belief; while others are on the rack of anxiety and expectation, by fear of excommunication which is promised to all who meddle with the subject. Others still are bold in their declarations of faith regarding the truthfulness of Spirits and the joys of hourly communion

This state of things very naturally keeps the minds of church members in a constant state of Dodworth's Hall." By an accident, No. 5 of the excitement. With many, the memories of past series was laid aside, so that we could not publish, communions, which have been baptized in the felbut having found it, we insert it in this issue of our lowship of a religious love, and made sacred by the Candor is the condition of all improving knowlpaper. The reader will remember this, as No. 6 of associations that gather round the hour and conse-Mr. B. C. T. has been published. We wish to de- crate them as Spiritual, can but make them feel, fine our position in relation to these articles, and "What blissful hours I once enjoyed,-how succet all such that may be handed us for publication, their memory still,"—so that it seems impossible to as silence is often taken for agreement in such break the spell that lives within this "charmed circle." This of course is true only of that minority, of whom it has been said—"Blessed are the

Others are excited, because there is such an ex-

We cannot in a general notice, state the antaguage should often be used, to do violence to the gonisms, which in a short time have come to our knowledge, but we can say, it is a shame and dis-We know not that Mr. B. C. T. wishes in any grace, to know that in one form or other, the church, way to do violence to any person, however strong to keep itself in existence and support its empty he may express himself against some ideas, to him forms, offers bribes to the truth-loving mind, which, objectionable and untrue. So much we are free if accepted, cannot but degrade it, by making it to believe; but as we have seen "some service" conform to what the Spirit has long since known to in nearly every phase of theologic controversy, be false in philosophy and corrupting in practice. and have known little good to come of it, we are The proof of this is in the fiet that in many cases, frank to say, that we think the frequent repetition where men and women have been excommunicated of the words Infidel, and Atheist, to be neither re. from the churches, because of belief in Spiritualligiously nor intellectually in good taste. We ism, an active persecution has followed to make all know from hard and bitter experience, how diffi-such examples, as if it was a crime to be honest cult a thing it is to frame a conception of the great and truthful. It may be said, we do not live in an Almighty Mind; for when attempting to gather up age of persecution, and the remark cannot be time the faith of some that fell by the way-side, so as But we know that the Spirit that built the Inquisito give them facts for faith, and intellectualities tion and lit the fires of Smithfield is no less the for religious harmonies, then, and only then, did some, though it cannot command the same instruwe find "how stale, flat and unprofitable" is the ments of torture. Thanks to progress and the angels! we have passed forever from all such fiend-Since then we have learned, that Jirth is not given like manifestations, to enjoy the blessing of bodily divinity, that moves within," as well as the wonders to all, no more than wisdom is the common inherit- security at least, but, we cannot say we are rece of olden times, since it cannot be possible that in ance of the sons and daughters of earth. This from the petty annoyances and aggravations of the middle of the nineteenth century, a sensible man been before the date of its manifestation. Do you save this Republic and the world from the power philosophy, however, cannot be comprehended in the which social life is full, because it has been institute can mistake the presumption which springs from ask what the nature of such faith could be? It and tyranny of the Popish Church,—for at present hurch, where each one is to believe alike, or suffer | cd by some pious person that such a one is unre isolation in social life and excommunication from liable—that no confidence can be placed in him or heavenly inspiration, promised as the "Comforter" her, and that henceforth the patronage of such and But on the Spiritual platform, all are but parts such will go elsewhere. These common place words read the caution you gave the audience as to the

but intellectualism and mental formality. It has instead of fear? and show to society a disposition been well said by James Martineau, that "the specu- to reward the man and woman, who loves truth lative convert to miracles, is the practical Atheist of and accepts with religious fidelity the responsibili-Nature"-since in the acceptance of the one, the ties which come with new views. It is no small other must be sacrificed,—which in either case can sacrifice for many to give up the social intercourse, be but a poor compliment to the Deity. Be it the which is one of the rewards of society to those work of Spiritualism, therefore, to harmonize the who conform to its popular faith, for it has been faith of all time, with the "positive philosophy" of the fate of nearly all, as yet, to drink the bitter cup of regrets while seeking for light and knowledge. Practically, if it is impossible for us to harmo-Regrets! because it is not given to man the power nize with some, be it our faith to believe, that the to silence the affections and loves, that came with economy of a wise government and a distributive the companionship and communion of other and justice has made provision for all, since man friendlier hours—although a stern and positive duty stands confessed "of a truth," that "God is no re- demand him or her to leave father, mother, house specter of persons." As to Mr. A. J. Davis, we and land,—yes, to leave all, when conscience and are free to say—and justice should prompt all to the intuitions of a pure Spirit prompt the sacrifice make the same confession, who are under like men- We feel pained at this state of things, because we tal obligation—that we owe him and the harmonies know there is a misunderstanding between many of more than the likely to make the lying Spirit of Satan of universal Providence that called him into being our public characters and the mass—a misunder- clare their true character? It would defeat their and made him instrumental to the age for good, a standing that will live and be reproductive of all own object. It accords with our idea of their delarge debt of gratitude; since in reading his book, past issue for selfishness and evil, until the time of ceit and craft, that they should endeavor to enlist We know, too, many of our christian ministers

material and mental, into social and practical har- would speak just what they do believe and think, monies, for the development of Spiritual life. But but that daily life is so full of example to teach gratitude to him does not abrogate our debt to them that the "minister" is looked upon as the ex-Jesus,—since the latter has been, and is, the Reve-ponent of a creed—not the lover of truth. Large lator of the "heaven within," and the harmonizer honor to the man therefore that is true to his conof the moral and intuitional soul, as it looks up, to viction—to the soul that is developed above the bless God in its first love for life, present and Jean of want and selfishness, so that in his communion with truth he is not forced to make compro-Nay, more do we love the associations that mise with "flesh and blood." We are happy, in gather with the memory of Jesus, since we see in this connection, to say that the following which we his simple "moralism" the grandeur of inspiring take from the Nashville Daily Evening News of (judging from the above,) would give strong prefaith, the heroism of the Martyr King, and the har. August 10th, gives us renewed hope that these If Mr. Davis can not see the beauty of the reli- It seems from the editorial remarks accompanying gious character, nor feel the harmonies of the this extract, that the author, Rev. J. B. Ferguson world of sentiment, because of an excess of intel- has been accused of advocating "the trio of isnus." lectualism and a negative temperament, instead of known as Unitarianism, Universalism, and Spirit-semblance, and plies its Pious ingenuity to blacken friends in Glens Falls can get for you. I am anxmaking issue with him, we thank him for the ualism,"-which prompted him to preach and pub-

"It has been said you believe in Spiritualism. I answer, unhesitatingly, I do. So far as the word Spiritualism represents the opposite of the materaltil the purpose of God is known—His laws loved and His will obeyed on earth, even as they are not a Spiritualist. So far as it might represent de-

it to break for a moment the spell that binds us with morality, Spiritual affinity with the laws of without doubt. That there are many absurdities skepticism," you step into the mist and fog of without the Bible and a fit interpreter—disowns great cause to which he has so freely consecrated be Spirit manifestation I know, but I know, also, there is much truth and good. My brethren, I have examined this question in all the reverence with believers and skeptics, I have investigated; and I could neither be an honest man nor a philanthropist, did I not say I know that I have had intelligent and blissful communion with departed Spirits. I have read all of any note that has been said against it. I have heard it called humbug, imposture, and the work of the Wicked One. know the prejudices against it, and would not need your preacher, and as one that must suffer more for this avowal than all others present, it is neither humbug nor imposture, nor the work of the Devil saving to those who make humbug and deception of the holiest privileges of man. Mark you, I by loathe much that is called Spiritual, here and elsewhere. But as beneath the veriest cess-pools flow the pure streams of Nature, and from within the beneath the clouds of ignorance and vice in me diumship, I have seen the pure light and tasted the sweet waters of the immortal world. Let me say to you, with a heart overflowing with love, beware how you treat this great subject. It is not to be trifled with, nor made a species of idle pastime or fortune-telling, or gold-hunting, with impunity Can I know that the dead live, and are interested in our every repentance, struggle, suffering and joy. and would I be faithless to own my experience or sell the knowledge for mercenary gain? Forbid it Heaven! for I know of no greater degradation, and wonder not at its terrible results. But denials wil not prevent such results. We must be candid edge. We dare not despise it for its humble origin. Remember that one generation has ever persecuted the prophets whose monuments the next have laid. Remember Jesus and the question, "Can any good come out of Nazareth?" Remember that truth is generally born in a manager, and that wise men worship with gifts of frankincense, while the selfish and blood-thirsty would slaughter the inoffending infant. Can I live with you believing in Spiritualism? For yourselves and to your God answer. If so, we go on as heretofore; if not, God's world is broad, his heaven benignant, and everywhere he has said to every faithful man, you shall yet see "that more are they that are for you

than they that are against you." I am neither mad nor demoniacal. No! oh, no! Yet I call upon Heaven to witness, that I have no consciousness of ever having stated a conviction in your presence that was more a conviction of my highest reason than the solemn and yet joyous as severation, that I believe God has granted Spiritual intercourse to these times. And this conviction their goodness?
does not lessen any faith I have in God, in Christ, Why should in the Spirit of Holiness: but only enlightens, halows and beautifies it, and deepens my reverence.

We hope Mr. F.'s case is prophetic of many, of whom we shall hear in a short time, who will be willing to work for truth and progress, come what may. We shall be glad to know how his society receives his truthful and candid avowal of Spiritualism. And to all we should say on this subject, "Be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."-Roms, xii. S.

TO REV. MR. FENNELL, GLENS FALLS.

Dear Sir-While attempting to comprehend the philosophy on which your assumptions rest, I find myself so often in contact with bad faith, both to the facts of Scripture and of human nature, that I have the latter, and you are receiving a good salary and often asked myself: Can this man be honest in his war on Spiritualism? Does he love the truth, and seek it as the manifestation of God to all times, nations and people? Or has he a philosophy which comprehends the ages and explains the mysteries of life? It must be, for he has been "called" to speak "glad tidings of great joy, which shall be unto all people," and must therefore comprehend "the in others,—faith such as to astonish even Jesus phorance and dishonesty, for the divine genius of to the true disciples of Jesus. And yet, when I times, that "men could not gather grapes of care, the following is the only philosophic item we jaith they were to place in the "Claims of the Communications," I became somewhat fearful that at heart, you had no faith yourself in anything beyond perception.

This apprehension of mine came from the knowl-

"There are a sort of men, whose visages
Do cream and mantle, like a standing pond;
And do a wiful stillness entermin,
With purpose to be dressed in an opinion
Of wisdom, gravity, profound concelt;
As who should say, I am Sir Oracle,
And, when I ope my lips, let no dog bark I"*

many of whom are to be found to-day-as well as in the day and generation of the poet-in the pulpit. I hope, however, you are by Nature above your creed, as that, if I remember right, has long since baptized many of its believers in the filth of its own depravity, and so far percerted the impulsive faith of Nature, as to make them see nought but "total deprarity" and moral corruption in the general relations of men.

For fear however of doing you injustice, I will quote all you say on this point, as I wish you to see as well as the general reader the true nature of

"The claims of the Communications themselves, that they come from the Spirits of our departed friends proves nothing. It cannot prove anything from the very nature of the case. And besides it would be likely to make. What if they should deus in their work, through our love for, and interest in our departed friends; and in our departed friends inducing us to believe that we are holding commumy adopted belief on this subject. I am only affirming and proving that it is possible and more probable, than that of those who are carried away with the mysterious knockings.

On the principle that "a pure stream cannot send forth corrupt waters," it is somewhat difficult to we find in the above, yourself being good and true Besides it is a common saying among men, "as a character. man thinketh, so he is," which, if generally true, as unchristian as it is selfish and pernicious. How its absurdities. in the name of everything that is sacred, are we to doctrine?

firm this as my adoj and belief, &c." If it is not too bold a question, what is your belief? Do you beof God and love for truth of which my nature and lieve in Spirits good, bad or indifferent? If so, by circumstances are capable. At home and abroad, what moral code of evidence, can you say this is for days and weeks together, alone and in company, the good, that the bad, and the other the indifferent?

Have you ever given "your people" the necessary information to save them from committing the sin of "bearing false witness" against the truth? We think not, judging from the above. Yet of all people, Christians should be the ones most

the New Testament, as well as of Nature, to " prove

all things, hold fast that which is good."-1st Thes.

5, 21. So marked a feature, indeed, was personal inves tigation among the primitive Christians, that Paul found it necessary to write, as well as preach, to the churches, in order to give some kind of method to their reasoning. Still every encouragement is given to be ready always to give an answer to every man that asketh a reason, for the hope that is in

them.-1st Pet. 3, 15. Their reasoning however, was not devoted to the abstractions of fuith, but to the detail of practical duty, among the many items of which we find that the reception of Spirits and angels was not

Paul in Hebrews 13, 2, says, "Be not forgetful to entertain strangers; for, thereby, some have entertained angels unawares," which not only gives evidence that angelic visitations were common among the Hebrews, but gives also confidence and faith to the probability that the Spirits would tell the truth. In accepting this advice, however, it is not necessary to be forgetful of the caution so plainly expressed by Paul elsewhere. "Believe not every GOOD,"

I return to the question, then, and ask, how am I posing good and bad to be able to make themselves | Land. manifest to their friends in the flesh?

You say, "it accords with our idea of their deceit

slow to blame the Jews for the crucifixion of Jesus, but did it ever occur to you how great the difference between the torturous crucifixion of doubt. suspicion and mistrust, which Jesus in common with the good and true of all time have had to endure, and the momentary pain of physical execution? Yet, the Jews have been sent into exile for business for him." We believe it is generally pleasant living for teaching the former.

Jesus could not, while in the flesh, "do many mighty works," because of unbelief, while in other places, the faith exercised had made the person whole, before relief was asked. But if Jesus found no fuith, but faith and "little fuith" in many, he call attention to this brother mostly to say, that the also found good faith, "great faith" and true faith himself. And much of this was the result of rumor, since Jesus found faith where he had never was simply a popular manifestation of moral conviction; for it was a well known argument of the thorns, nor figs of thistles." No more could Jesus can find, and give it on the principle of compensabe either Beelzebub or a bad man, while he gave such evidence to the people of divine power.

The following will at once give you the popular argument, though used by Jesus, and explain the method I use in testing the Spirits. (Matthew vii. 15—20.):—

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening

Ye shall know them by their fruits. Do men rather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them

In sight of such facts I ask you as an honest man, how you could allow yourself to make such a false issue with the modern manifestations. Do you times to God such doctrines and such actions, which read the Bible, or is your memory bad? Surely you were produced by the influence of degraded Spimust be subject to some mental hallucination, or rits. The Roman Catholic, as well as the Proteselse you would never have manifested such entire forgetfulness of the Testament method of investigating Spirit manifestations, as you exhibit in your remarks on this subject. You cannot plead ignorance of the phenomena, for good and sensible men in your own town have done all they could to help

If you, like Thomas and Peter need a special sign to convert you from suspicion to love, the only thing I can say is, if you have not evidence enough in the by Spirits of higher orders, when the knowledge New Testament to give you faith in your brothers' nication with them. But I do not affirm this as convictions, and are so far possessed with a general ed to be communicated to others, will be generally convictions, and are so far possessed with a general received by and spread amongst all nations.

ANDREW B. SMOLNIKAR. others see love, truth and affection, you need something that will "minister to a mind diseased," rather than the plain facts of every day life.

you understand the subject.

I write this with the kindest feelings to you

If, however, you should wish to learn something of divinity to insinuate that they are an empty a hundred-witnessess, which any of the Spiritual the great human heart." For myself, I am free and lous that you should "know the truth"-for the

Believe me, sir, it is needful for you and your know when and who to believe, according to this many associates to make a more truthful issue when you attempt to assail the innovations which It is a dogma of common law, that "a man is the providence of things is forcing on the partial vices of Dr. D. are still required at Roxbury, for, earth. But now these heavenly voices proclaim in innocent until he be found guilty," but you pre- developments of the past, since to convict Spiritual- although the Judge is believed to be slowly impro- tones which may be heard even by the external obeyed in the harmonies of the universal heavens. Votion to Spiritual things, such as truth, holiness, judice the jury before the trial commences. You ism of folly is not the way to "give a satisfactory obeyed in the harmonies of the universal heavens. To this conception we invite the Christian Spiritust, as he keeps his faith in God alive, by harmonies of the universal heavens. To this conception we invite the Christian Spiritusts moral sense—districts moral sen nizing intellect with intellectuality, moral sense candor to say, I believe it without hesitancy and victims of suspicion,—of a "mean and degrading science—discredits nature—and for all who are to continue his important labors in behalf of the that glorious gift,—eternally progressing Life.

I remain your well wisher,

for Progress and Humanity, J. H. W. TOOREY. * Shakspeare's Merchant of Venice, act I, scene 1st. † Rev. James Martinean's Liverpool Controversial Sermon

ANDREW B. SMOLNIKAR.

This brother has called on us to explain his mission, and the nature and value of a communication he sent us; of which we made mention in our last issue. It should seem from this Br.'s remarks, that earnest in their investigation, as it is a principle of we failed to comprehend the meaning of the article, because we were under "improper influence." We were sorry to learn this news, as we have been living in quite a different faith for some years; the made about the Brother, we wrote sense and ex-

pressed it kindly. hours, we became conscious, that so he did not understand us, as he had prepared a long article conto publish. Length is not the first, second, nor third item with us, in estimating the value of our pieces as soon as the thinking mind comes in contact with it.

We expect, however, in the next issue of his pamphlet to find ourselves in company with the many that have failed to see the importance of his mission, as the book before us is little more than a very dry and tedious detail about himself, and how it came to pass that Rev. J. F. Berg, D. D., the members of the Sunday Institute, the Most Reverend Metropolitan Archbishop of Baltimore, the Senate of the United States and others, did not ac-Spirit, but try the Spirit, &c., since in proving all cept his challenge to the "Great Debate." We things, Spirits must be subject to the same investi- say again, we have no doubt of the honesty of this gation ere it is possible to "hold fast that which is brother, but when we read words like the following, which we take from article vii of the pamphlet, "Pneumatology,", &c., we cannot say that he does

He says:-" According to the calendar, on the 29th of June is the great Festivity of Peter, whom and crart," &c., but how are we to know what is and the Pope regards to be his greatest protector. is not "deceit and craft." when they appeal to all Therefore that was the most convenient day for the we hold sacred, and make us love them by virtue of passage of the ten millions' bill, which is a strong protection of the Pope. Therefore, after my having experienced that Congress was a great uphold-Why should the soul be in a healthy state of receptivity for any new truth, when Satan saw on the same 29th of June, that I had fulfilled and his agents have the power of transforming my mission in Washington, and that I had to look themselves into "angels of light" to take the unsus- I have not a too heavy load to carry, I walk on foot, pecting to destruction? Yet truth requires it. and find when I am hungry while traveling some-There is no half way between the open soul, "whose what to eat, and a place where to sleep in the night love has cast out fear, and the degrading skep- time. But I took too many manuscripts with me ticism" that chilis all hope for the progress of the to Washington, in the expectation that the Government would be at length aroused to print what is for salvation of nations, after having squandered ful tears of angels in your midst. Another strain-You, I suppose, in common with the great body also this year much more than one hundred thouof the orthodox christianity of the land, are not sand dollars for printing what is partly pernicious.

On looking over the article, we find Senator Douglas has had the subject of brother S.'s mission presented to him, which said Senator neglected to consider, although "recommended" (by Br. S.) to peruse the papers, that being "the most important known that Senator Douglas has given his entire attention to other than Spiritual subjects for the last year, and probably will not finish his studies in that department for a few years to come, so we are not surprised that he excused himself to our brother-"with much business." Be that as it may, we "Great Debate" is to take place in Baltimore, September 17th, 1854.

We are in hope soon after the event is developed, we may know how the mission of this Br. is to e are free to say, we know nothing about it.

After looking through the pamphlet with some tion, that justice may be done to all,—the author, the writer and the reader.

I, the undersigned, undertake to sustain and support the following points: Men living in their morta bodies are in such a connection with their departed congenial friends, that they are mutually influenced, to wit, not only the departed influence the living, but also the living influence the departed, and are able by their own progression from delusion and degradation to truth and virtue to draw their departed congenial friends from their low into higher spheres. This mutual influence may not be perceived, or may be perceived by men in their mortal bodies according to the predominancy of their exteriors or their interiors. Man in his infantile or God, or, while he is aware that he receives his communications from his departed friends, may call them gods. Priests were taking advantage of other people in their undeveloped condition, or, were also themselves deceived by Spirits of delusion, that they framed most pernicious doctrines concerning the inspiration, and attributed oftentant clergy, supporting foolish and perverted notions concerning the Spirit world, the Bible and the with flowers of coarser texture. Here are roses inspiration, are as pernicions to a true republican or true Christian Government as the infidels who have not yet progressed so far in the most important knowledge for the true liberty of mankind, as vent they are. Open thy soul to the holy, heavento be convinced of man's life in his inward or intely influx from Spirit-life, and the heavenly blue of rior body after his departure from his outward or the delicate harebells which are braided into thy exterior body. Both these parties are preparing this Republic for revolutions and wars, and hindering universal peace which will be established amongst all nations according to the promise given concerning the Spirit world which we have obtain-

ILLNESS OF JUDGE EDMONDS.

Though knowing of the illness of Judge Edconceive how you can preach such philosophy as and yours, and accept the conclusion only as the monds for some weeks, we have refrained from ma-

ill, at the residence of A. B. Hall, Esq., of West frank to say ves! It is "mean and degrading" and truth shall make you free—from ignorance and all three or four weeks. We were aware that the Judge quent visitants from the interior; for the influence ving, he is not yet presumed to be out of danger.

ear, that the salvation of the earth is at hand—the

"On account of the illness of Judge Edmonds the publication of the second volume of 'Spiritualism' will be inevitably delayed. We shall inform our readers and the public of the probable date of its appearance as soon as we can speak confidently on

SPIRITUAL COMMUNICATIONS.

The following was spoken by an entranced medium-Mrs Hyer, of St. Louis—at a private circle last Sunday evening. In order to understand the application of the communication, it may be well to mention that some conversation had been indulged in by the circle with reference to the efficacy of prayer: Dost thou understand the cause that a holy calmness doth fill thy breast? It is the descent of the harmony of heavenly voices—the voices of a radiant band, which are formed in a harmonious circle immediately above you, although your exmore, as we thought, that in the few remarks we ternal ears are unable to catch the heavenly melody. The benign influence descends, and, on the wings of love, your aspirations arise to the Author After listening to Br. S., however, for over two of all excellence—even unto Deity; and, borne upon the wings of that all-pervading Essence, thou art enabled to form higher conceptions of that Crevicting us of inconsistency, because we had other ative, All-Sustaining Power. Thou art enabled to articles in the paper longer than the one we declined understand that the mere wordy beseechings which are daily and hourly offered are unmeaning and useless. Thou art enabled to understand, by this articles, but if the communication is long, it must Divine influx which doth elevate thy being, that also be strong and practical, that it need not fall to thy God,—in whom there is no changeableness, no shadow of turning,-cannot be wrought upon by the foolish and unmeaning beseechings, that His laws, immutable, may be changed for your individual benefit. God governs the Universe by and through laws which He Himself has created, and

shall man in his undeveloped condition arrogantly assume that the incidents which do occur in his insignificant life are special providences-are deviations from that law which Deity has fixed? Away, away with such low conceptions of thy God; and let thy life be one continued act of praise, prayer, and thanksgiving. Let the desire continually go forth that more lofty conceptions of Deity may be thine. Let not the denunciations of those who are still confined and chained down by the dark ideas taught in a less developed age,-let not the denunto know "the good" from "the bad" Spirits, sup- not get his inspiration and philosophy in "Dream ciations of such startle thee, for thou hast arisen above a low conception to a higher; and still will thy unfolding mind open to new and newer glories and sublimities. But, in order that thy mind shall unfold, thou must admit and appreciate the truths which have been spoken to the earth-which are daily and hourly being spoken in the glorious chain of harmony which doth unite all created beings,-Then shall thy unfolding mind be capable of receiving still higher truths-of reaching more sublime heights-of more purely, more wisely adoring the Author and continual Preserver of the Uni-That glorious band do rejoice; they do exult with

a harmonic strain from heaven. They reach the earth, and they do throw flowers, wet with the joya strain of dulcet harmony,-it reverberates through heaven, and the burden of this heavenly song is this: Love, love, which doth permeate and exalt our being, hath penetrated the dark mist which doth surround the earth-sphere, and illuminates and elevates hearts still bound in the bonds of grossness. Turning toward a member of the circle, the medium pro-

A wreath for thee-a braided wreath. It doth lescend—a wreath of roses. Listen, oh listen to the voice which speaks to thee with significance of this rosy wreath. It is composed of the flowers of love. It is by virtue of those love-emblems that thou shalt, blessing and blest, enter that sphere whose very atmosphere is love, where thou shalt be enabled to revel in the element which to thee is

Again, addressing another member of the circle,-an old gen-

A wreath for thee; and lo! a voice explains its significance. It is composed of sheaves of grain, intermingled with amaranth flowers. Thy earthlife being ripe, thou shalt enter eternity bearing with thee an emblem of an eternal reward for efforts boldly and fearlessly made to vindicate the cause of truth, rational and sublime.

Passing to a third, she continued:-

A wreath for thee, wove with loving hands. It, s full and ample, composed of the various products of the garden. Variety characterizes thy wreath. All appears beautiful to thy enraptured vision, and the voice proclaims that thou shalt enter the interior, wafted on the wings of universal love.

The next wreath was described thus:-

A wreath for thee; and, as it descends in its purity composed of lilies of the purest white, intermingled with roses of a deep, deep color, it is celestial rosy red. And a voice proclaims, by the type of uncultivated state may attribute this influence to purity, as it is intermingled with earthly lave, with attraction yet to earth, until these roses shall fade, there wilt be a struggle between thy desire to enter upon a superior condition and a loving desire to remain in the earth-sphere. But when thou dost enter, purified and exalted, the deep red of the flowers shall assume a more delicate hue.

Passing to the last member of the circle, she continued:-A wreath descends to crown thy brow. It is composed of the delicate harebell, intermingled here are violets. There is variety in thy wreath. Thy aspirations must become more distinct--ferwreath shall lift thee to a high heaven.

The medium stood a few moments, as if listening, and then

I listen to the heavenly words-" Good and faithful servant enter into the joys of heaven." And the full chorus of those heavenly voices, of that seraphic choir, proclaim the glad tidings that a pathway is discovered, leading direct to earth, which angels with safety and joy may tread. And the tidings are now being proclaimed to the earth that her emancipation from ignorance, from superstition and yours, and accept the conclusion only as the king mention of the fact, in hopes of hearing from not be the dark, the unhappy abode which the day to day of his recovery. It seems however, misdirection of man has rendered it, or rather from a notice, which we copy below from the Spi- which the unprogressed or unfinished condition of more as to the character of these Spirits and their ritual Telegraph, that his illness has got to be serithe earth, together with the misdirection of unde-(judging from the above,) would give strong pre- more as to the character of these spines and then out. We regret this much, and hope soon to hear veloped mind have rendered it. The earth is not faith, the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of the heroism of the Martyr King, and the har- August 19th, gives as tenered nope that the heroism of But is it not, (to use the language of another,) "a propriety of reading and loss of the New Testament "Miracles" and modern "Miracles" and modern "Miracles" and modern "Miracles" and Spiritualism. The addition of the Tribunal forces. It is accumulating more refinement; it is out assignable cause the reality of any of the sym- acles." The comparative amount of evidence for and Spiritualism. The editor of the Telegraph throwing off its grossness, becoming more finished. The same process which is going on in the minds "We regret to learn, as we do by a private note of earth is also going on in the earth itself; and from Dr. Dexter, that Judge Edmonds is seriously the time approaches when the atmosphere will be was unwell and had gone East to spend a few of a harmonious mind affects its vicinity. A short weeks with the view of regaining his accustomed vigor, but we had not heard of this scrious indispowhich ye term disembodied was an impossibility.

And Poesy, too, shall lend Her aid, Persuading as she sings,-Seattering o'er your shaded earth Sweet incense from Her wings.

THE ANGELS.

BY MRS. H. M. LOUVEIER. Upon the downy breast of night, Hushed by her shadowy wing, In refuge sweet from all the world, I've heard the angels sing.

They whisper round my slumbering couch, They flit around my bed; And I have listened long and oft To what the angels said.

They do not speak of pomp and wealth, And fame and gand and show; The might of those to us on earth, I wonder if they know?

They whisper soft "O being dear, Sent o'er the earth to stray, Choose and pursue the high career, The nobier better way.

"Noblest and best, 'tis yours to see, And yours to find and take; Permit no faltering to your feet, No tampering with your fate.

"You may not idly stay in port, You must attempt the deep: Keep reason's rudder in your grasp, Your course right onward keep.

"Look to the sea-bound bark

Is taut and trim and manned; Choose the great pilot sure and tried, Let vigilance command.

"The sun may shine, the ambient skies Betray no distant speck, Yet be warned—the rushing winds Heed not a puny wreck.

"There shineth Truth, the polar star— The attractive fluid love— And Wisdom is the unity, For God is truth and love." Twas thus I heard the angel sing,

In tones so clear and true; And life was happy, holy thing, Thus sought they to imbue.

And when the soul in silence longs For God in earnest love, Hover they not, the Spirit throngs, With good gifts from above?

Oh question not, for near my couch
I've heard the rushing wing—
I've lain and listened long and oft,
To what they softly sing. Thus cradled on night's downy breast, By soothing shadows hushed I've nestled by the snucls blessed, Until the morning blushed.

[From Household Words.]

NOW! Arise! for the day is passing, While i for the day is passing,
While you lie dreaming on;
Your brothers are cased in armor,
And forth to the fight are gone;
Your place in the ranks awaits you;
Each man has a part to play;
The past and future are nothing
In the face of the stern to-day.

Arise from your dreams of the future-Of gaining a hard fought field; of storming the airy fortress;
Of bidding the giant yield;
Your future has deeds of glory,
Of honor (God grant it may!)
But your arm will never be stronger,
Or needed as now—to-day.;

Arise! If the past detain you,
Her sun-hine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Arise! for the hour is passing;
The sound that you dimly hear
Is your enemy marching to the battle!
Rise! Fise! for the foe is here!
Stay not to brighten your weapons,
Or the hour will strike at last;
And, from dreams of a coming battle,
You will waken and find it past.

"ALL THY WORKS PRAISE THEE."

BY MARY HOWITT.

The moonbeams on the billowy deep, The blue waves rippling on the strand, The ocean in its peaceful sleep, The shell that murmurs on the sand, The sheaf that murmurs on the sand,
The cloud that dims the bending sky,
The bow that on its bosom glows,
The sun that lights the vault on high,
The stars at midnight's calm repose;
These praise the Power that arched the sky, These praise the Power that arched And robed the earth in beauty's dye.

The melody of Nature's choir,
The deep-toned anthems of the sea,
The wind that times a viewless lyre,
The zephyr on its pinions free,
The thunder with its thrilling notes,
The peal upon the mountain air,
The lay that through the foliage floats,
Or sinks in dying calence there: A fervent song of gushing praise.

The day-star, herald of the dawn,
As the darks shadows flit away,
The tint upon the cheek of morn,
The dew-drop pleaming on the spray—
From wild birds in their wanderings,
From streamlets leaping to the sea,
From all earth's fair and lovely things. From all earth's fair and lovely things, Doth living praise ascend to Thee: These with their silent tongues proclaim The varied wonders of Thy name.

Father, thy hand hath formed the flower,
And flung it on the verdant lea;
Thou bad'st it ope at Summer's hour—
Its hues of beauty speak to Thee.
Thy works all praise Thee: shall not man
Alike attune the graceful hymn?
Shall not be join the lottlest strain,
Echoed from heart of Seraphim?
We tune to thee our humble lays,
Thy mercy, goodness, love, we praise.

LOVE.

BY JULIUS O. CONVERSE.

How unmeasureless and how incomprehensible its other noble attributes into new life, and inspir- if we understand the meaning of the following.ing them with higher and holier aspirations!

from the Deity. How truthfully has it been writ- the same and Nature has not altered-but improv ten, that "God is Love!" Every atom, even the ed. minutest, of His created universe, attests this great truth. We may recognize in the pure ed at the history of the Spirit manifestation in its love of God, the highest standard of that glo- adaptation to the philosophy of the senses, but we rious attribute. He, all purity and greatness, do know that the development of the subject has loves as well the poorest as the richest of His followed in the order we have sketched above. creatures,—the humblest as the most exalted; all It is possible the facts of the phenomena may are alike objects of His love. Truth will reign not live in the memory of most persons in this orupon earth, as above, when herein man shall have der, since many find one way more convincing learned to be as the Father.

Love, like its great Author, is eternal. The soul so positive in proof as the oneness and simplicity of that truly loves, adheres to its love with a tenacity Nature's method. She speaks to the whole man, which exists while life remains, and is even and from every "point of view" gives the needful strong in death. Love, like Him, is unchangeable aid to help the mind to conclusions, for in the ex--the same yesterday, to-day, to-morrow, and forever. Noither poverty nor affluence, joy nor sor- be the phases of evidence given to keep the mind row, vice nor virtue, can change its fixed purpose; in communion with the Spirit world, where there for Love is a principle, and principles are eternal. is so much to love on earth. In this connection we It clings to its object to refine and ennoble it give the following, which will establish what we That is a noble heart which can say with the poet: "Oh! what was love made for, if 'tis not the same

Through joy and through torments, through glory and shame ! I knew not, and ask'd not, if guilt's in that heart, I know that I love thee, whatever thou art!"

Love is displayed in Nature. It sleeps in the

of Night; -all Nature-is Love. power to bring men back from folly and sin, than lad no fever, and did not complain of any un-Love? What takes right hold of the heart, like the field. There, however, the same solemn warnthat? And, when the heart is conquered, is not ing voice attended him at every step: 'You may the man subdued? Away with the false doctrine sow but you shall not reap!' and in a state of exof total depravity! There is no being, made animate by the stornal breath of our great Creator.

He took an early supper, was shortly after attack-

though it be buried by sorrow and sin away down deep in the grave of the heart, where it has never love! Would you leave that chord to rust and been twenty years in the Spirit land. corrode until it break and its possessor die, or "An imprisoned bird was struggling and strugthan which there are none sweeter?

Love is the noblest attribute of the soul. What meshes of its net; and life and hope had almost would earth do without it? 'Tis good, when the departed. And when it was sad and drooping, and mony. world frowns, to meet with one who will love, and no notes issued from its throat—and it stretched itwhose love will abide forever! When the heart self out to die, it was suddenly awakened by a is full of care and sin, how cheering and ennobling, glad and happy song—a joyous note came floating to be told by a loving one, that there is a refuge in on the breeze, and the drooping Spirit revived. virtue and in God! Oh, no! Love is no base or Life looked out with a glad eye-hope leaped up trifling sentimentality; but it is something higher from the almost pulseless heart-and, with one and nobler!

in performing all the kind and elevating offices of had well-nigh died; but the voice of love and aflove, and in cultivating the qualities which spring fection infused hope into its drooping heart-and from that noblest attribute of the soul-Purity, life once more shone out fair and beautiful-and Kindness, Friendship, Happiness, Constancy and the two Spirits mingled in one." Truth!

DO SPIRITS SPEAK AUDIBLY?

The common method of proof, in all scientific investigation, is to make one "sense" correct the

fallacies of another.

Thus a straight stick, upright in water, when the sun shines at morn or afternoon, will give to the eyes a crooked shadow, which is an impossibility according to the laws of logic and reason; since effects" must be "like causes," if "causes" are to be considered productive of effects. Logic might turn as many somersets on this fallacy, as would confuse the most gifted of the Academy Française in the eighteenth century, had not nature a more simple way to correct all such issues. Thus, then, Nature says to the doubting Macbeth, when the allusion of the dagger is before his eyes, "let me clutch thee," for it is only by such confirmation that positive proof could come; so with the "crooked shadow," soon as touch comes to the aid of sight, the fallacy vanishes whether the person can or can not explain the phenomenon.

So in the Spiritual world. When first the phenomena were developed, "sound" was the popular manifestation; but soon the ears got tired, and and the world of wonders, which came to satisfy case was "sound vs. sight," and could not explain with this phenomena, there must be intelligence. Soon communications came from the Spirits by writing and speaking mediums, which addressed in another form the eye and the ear. These manifestations are now common in every State of the Union, and in most parts of Europe.

Another phase of evidence was therefore necessary to help on the work, and Spirit-seeing and feeling has been developed in some places, and is now more general. Here we have another "sense" given, to correct error, and help progress, since many "cases" have been given to the public, where "touch" has been exercised by the Spirit on the audience, and persons in the audience have touched the Spirit.

The following which we clip from a long and by no means a partial article, (published in the Athens Messenger,) descriptive of the wonders seen and heard at Mr. Jonathan Koon's room, Athens, Ohio, will give the reader the necessary facts for the above statement. The writer of the article has explained the peculiarities of the room and the instruments used in this Spiritual concert, and says:

"In these things the auditor feels that he cannot be mistaken-he follows the course of the musicnow over his head and almost within his reach, and again the next instant in another part of the room. seemingly flying on wings from place to place, while he fancies that he can feel the vibrations of the atmosphere as the instruments hurl about him | tined to wear, and which contains many jewels with lightning speed. At one point of the performauce all music and confusion was suspended except the violin, which apparently floated through the atmosphere, discoursing the most delicate and beautiful harmony. At this point of the performance the "Spirit" was requested to place the instrument into the hands of a well known citizen of this place. The Spirit mistook the person, and placed the violin in the hands of a gentleman beside him! The instrument was then handed to our friend, when a piece of music was delicately performed by some unseen agency. Oral communications were also made through a tin trumpet got up to order"—though the articulation was very indistinct to us, but readily understood by the

Observe in this connection, that the introduction of this additional testimony comes just when the best logician would have it, when the evidence is culminating to a demonstration on every point.

initiated."

Another phase of evidence is yet to be developis Love! It is wide as infinitude-deep as eter- ed to make the proof entire, which will exhibit the nity-high as the throne of God; and yet it may | Spirit speaking and the audience as hearing. This live and burn in the heart of man, warming all of manifestation has commenced its modern mission We cannot understand why the Spirit should not We should know Love only as an emanation speak now as in the days of old, since the need is

We know not that the man of facts has ever look

than another; but for ourselves, we know nothing perience of a life time, how many and varied must have said about Spirit-speaking, and hope it may be down of Spirit hearing to this practical generation. We find it "going the rounds," but the Cen-

treville (Va.) Times, "vouches for its entire truth." "Under the obituary head in to-day's paper will serenity of the mild evening, and rages in the storm. The little flower that formed by the storm. The little flower, that, fanned by the ing oats, and towards evening was startled by a of my life came up vividly before me, and my rebreath of Spring, blooms up in our path-way; the ripple that kisses the shore of the sea; the rain that invigorates the earth and the atmosphere; the that invigorates the earth and the atmosphere; the attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it, as he afterwards said, to his imaging attributing it attribution it attrib stars—those silent watchers at the beauteous shrine repeated, and at last, unable to bear it, he proceed- Oh the quickness and naturalness of our marriahome to his wife. He was persuaded by her Love is the parent of Virtue. What stronger that it was only imagination, and finding that he mate by the eternal breath of our great Creator, ed with a swelling in the throat, and before sunrise that does not possess a chord somewhere,—even the next morning was a corpse.'

SPIRITUAL EMANCIPATION!!

The following beautiful little gem was spoken been moved by the finger of affection, that, if once through a medium—the wife of one of our memset in tune, as it may be, and gently touched as bers-residing in this city, a few evenings since, God designed, will not echo forth the music of purporting to have been from a poetess who has

would you tune it to the sweetest notes of love, gling to be free. It was tortured with pain and suspense. It was wrapped up and entwined in the happy bound, it broke the chain, leaped forth, and Then let us love one another; be never weary was met by its mate. The struggling soul alone

TRUE MARRIAGE AND SPIRITUAL LIFE.

New York, Aug. 20, 1854.

Mr. Editor:—I forward you the following, to me nteresting communication, which contains an important sentiment in relation to our social affinities both here and in the next sphere. All who can read the present aspect of society cannot but be- portant phase of the subject up for discussion: hold the dawn of a revolution in our social relation -a change which shall bring harmony out of discord, and convert the uncultivated and barren fields of social life into a harmonious and fruitful plain, wherein shall grow the fruits of peace and reciprocated love.

Here lies the foundation of all true reform of our race; for from whence comes misdirection but from discord in the domestic relation? Its influence is dening until it involves all mankind in its complicated web of individual and social inharmony. We enter the bonds of wedlock: tide and overthrow its mighty superstructure. We need not go to the garden of Eden, to the mythologiwanted help fromt he eyes. So the tables tipped, cal serpent, to the fabled Persian diabolos, but only rocked and moved in space,—went round the room, in the sanctuary of the domestic circle, and there we shall find the seed which germinates in a fruitthe demands of sight, were such as to leave the | ful soil, springs up, blossoms in youth, ripens in raps and sounds" in the back ground. Here the manhood and is spread broad cast upon the four winds of heaven to deluge the world in animosity itself, so reason said if there were Spirits connected and social discord. Domestic war is caused by the wrong application, or an invertion of the conjugal affections, and is indelibly stamped upon the offspring—in the parents it creates a cold, barren sel- and management of one who still needed several fishness which widens into the fraternal relation, years of training before she was fit to rule any from thence into the general social relation, creating theological, political and national wars, and commercial antagonistic speculations in which man triumphs over the downfall of his brother.

How shall all this be remedied? I answer, by establishing peace and harmony around the family altar-children begotten and reared in love, ma-Father of all, thereby establishing the universal culous flower, the human soul, should be watched brotherhood of man, and Heaven as the home of all, founded upon the principle of eternal progression, thereby inducing all to live in reference to another and a higher life.

But to the communication. It was given through speaking and personating medium. The Spirit manifested itself through the medium in the most | times mismanaged, while those of worthy, untheo affectionate and confiding manner. I inquired, who

A.—The priest pronounced me your wife.

Q.—In early life or later manhood? (having lost

A.—Almost in your boyhood.

Q.—Do you sustain that relation to me now? A .- I do not. I see a crown which you are desbut there is a star which occupies a central position which is your Spiritual bride, around which all other jewels will forever glitter. But you must not think that I love you less, but far more than when I mingled with you in the form; for all true affinities produce an expansion of the soul, which causes us to love all more sweetly. Oh how much misery it would save if the inhabitants of earth could know and realize this fact!

Q.—Do you remember the scenes of the past? A .- Yes, they are vividly before me and ever give me a shudder now. Q.—Do you remember how selfish we were in

A .- True, I wanted all of your love, and had I had it all it would not have satisfied me, for you were not my counterpart, therefore it would

Q.—Do you know how long it has been since you

left the rudimental form? A.-I do not. Will you please to tell me? It is ten years.

Is it possible! It seems to me but yesterday. Q.-Will you give us a sketch of the scenes hrough which you passed, and your emotions on leaving us?

A.—Yes. I first thought that I was dreaming. On opening my eyes I beheld a beautiful path extending in the distance before me, all strewn with flowers and walled upon either side with Spirits | ed the Spirit land, and after sitting sometime in a dormant state, robed in white and crowned in glory. I can give I walked up to a group of Spirits, and a stranger came up and no definite idea of my emotions, but imagine your- en," was my reply. "Come," he said, and I walked along to self entering a magnificent palace, richly furnished the entrance of a garden, and there I saw a group of clergymen, and filled with a gay company-you enter naked that were not of the same faith with me, and that I had despisand unprovided for. Such, my dear husband, to a ed while on earth. "What," said I, "are they who were so incertain extent were my emotions. But not as in bid! This is no heaven for me." He replied, "stranger, thy the earthy palace to be cast out in consequence of | choice is thy own, do as thou pleasest." my destitute and forlorn condition; I found all eyes turned upon me, some in pity, all in love. as I stood around, none of the Spirits noticed me, for months They took me and supplied every needed want, and wandered thus, and then I returned to the same herald, then I was unspeakably happy. I turned and said, is there no way that I can communicate to my friends? I must, I must let them know of my heavenly situ- | simply a belief in Jesus Christ, but it is the work that men do, ation. But I was informed that there was no door if they seek to progress and to help the brotherhood of man open, and that I must wait. I again turned to the multitude, and they had all disappeared. I was communication, he said:-"Pure religion cometh not to en alone, and all was dark, dark, DARK! How long I slave the mind, but to emancipate it: her garments are woven on remained in this situation I do not know, for we have no conception of time here: but to make it definite to you I will say, a day. Every transaction flections and contemplations were my own. I awoke in the morning and beside me stood my Spiritual husband. Oh the ardency and purity of that love with which we embraced each other!ges! We neither marry nor are given in marriage, but are as the Angels, who find their eternal associate by the principle of true affinity.

Q.—Did I ever see your Spiritual companion? A.—No. He was born, lived and died in a forign land; but we stand upon the same plain of moral, social and Spiritual growth, without which there can be no true union of souls.

I give the above communication in consequence of thought opens a wide range for labor, and we have reason to

edness to each other; and from this, as from a pure sphere, and not to feel jenious because they cannot labor in ours, the work will prosper. fountain, shall flow a pure and crystal stream, family of man, into the ocean of universal har-

BALTIMORE, August 11, 1854.
Among the many facts, significant of hope for the future of humanity, we know of none so marked with the promise of good as the general awakening of the editorial brotherhood to the importance and necessity of reform in the marriage relations. It is true, that much that is said and written on the subject is so general in its criticism, that it seems like a war on the "institution," rather than an effort at correction. This, however, is but its primary phase, and has, in common with all solutions and peculiary loss, but would often prevent the most ruinous consequences.

Editore Cheistian Spiritalist: The course of Faith is trouble, vexation and peculiary loss, but would often prevent the most ruinous consequences.

In order to ebtain a delineation of character of any one, nothing more is required than to possess a specimen of their hand-were onward, and though we may have seasons of clouds and absence of activity, the settled and sensible mind will not sluming the enclosed in a blank envelop, taking care that there be no other writing, it may be a letter, note or any one, nothing more is required than to possess a specimen of their hand-writing, it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, it may be a letter, note or any other document.) This must be enclosed up, but into an outer envelop, and directed to Dr. CHASE, No. 187 Spring Garden, above Ninth-street, Philadelphia; which may be delivered personally, or sent throw is all ago on the subject of Spiritualism; but they are generally sealed up, put into an outer envelop, and directed to Dr. CHASE, No. 187 Spring Garden, above Ninth-street, Philadelphia; which may be delivered personally, or sent throw is all ago of the subject of \$2 is expected to be enclosed. Persons residing in the country, at any distance, which may be delivered personally or sent throw is all ago of the prophe should be enclosed in an envelop when the patient cannot attend but its primary phase, and has, in common with all structive element. We have no fear, however, but as to the final conclusion of the "whole matter." To awaken thought, we give the following from

"A great deal has been said and written about early marriages, and many sensible and experienced town; there was a distinguished elergyman of the most popular individuals have warmly recommended the custom. But, early marriages, as understood by these persons, does not mean the marriage of children; a mistake into which so many in these days fall. The evils of these premature marriages are lasting and serious. They are well set forth in an article from the pen of a lady in a recent number of the Christian Examiner, from which we make an extract, for the special consideration of parents whose stamped upon the progeny, widening and still wideping until it involves all mankind in its complication for such young persons who are in foolish haste to

"'The other question we would have urged upon must learn to cease struggling and warring, merely the sex relates to early marriages. We leave to no time to make a single remark at that time, but will not fail to with effects, and learn to commence our work among the physician-who, however, is never thought of correct the worthy gentleman in my own way. He said that he wusce. We must commence at the foundation of in connection with such events—the whole matter | preferred "the ancient landmark," and could touch nothing that evil, and then we shall be able to arrest its rising of physical consequences. But the terrible results conflicted with the word of God. I longed to tell him that it of a sure maternal incapacity for the moral training of a child, cannot be exaggerated. And she who at eighteen would be at all qualified for the full responsibilities of a mother, would be a more rare phenomenon than any in the annals of intellectual precocity.

"'Repeatedly it has been our experience, in tracing out the history of some fellow-creature, singularly wayward, wrong-headed, and perhaps wronghearted, to find that this individual was the child of a child! The mother had been married under seventeen, and this had been her first born! The mystery was solved. The infant had come into the world to be almost exclusively under the authority where. Wholly ignorant of human nature, her own character undeveloped, her temper unsubdu-ed, her experience nothing, her childish dread of thought or care, and the love of excitement still clinging to her, not yet sated with the pleasures of mere girlhood, she had imagined that simply to be a mother, brought with it dignity and knowledge enough for the office. She had scarcely a vague idea of the solemn responsibilities of her new office, tured in universal concord, recognizing God as the or a conception of the cares with which that mira and tended in its unfolding. To her the infant was a charming plaything, a live doll to be dressed—or sometimes an annoyance and a burden.

"'We feel more on this subject than we can express. We used to wonder as much as we dared wonder at anything, why fools were permitted to become mothers at all; till we observed how the children of very intellectual women were somerizing, even weak mothers, grew up in wisdom and goodness. But as a general rule, early marriages naturally and obviously must bring into the community a set of beings, whose whole lives bear sad testimony to the inexperience, inefliciency, and fatal mistakes of the girl-mother—to say nothing of the generally unreasonable, hasty, passionate severities of the boy-father-elated with being already head of a family!"

MARRIAGE FOR MONEY .- I never knew a marriage for money that did not end unhappily. Yet continually playing the same unlucky game. I believe that many think they will not have a better chance, and dread being dependent. Such marriages, no doubt, sometimes prove tolerably comfortable, but a great number would have been far happier single. If I may judge by my observation of such matters, marrying for a home makes that home a very tiresome one.—Mrs. Child.

Correspondence.

To the Editor of the Christian Spiritualist-Esteem ed Friend:-The excessive heat of the weather has prevented the public manifestation of much interest in Spiritualism.

Yet the cause is undoubtedly spreading. I hear of it in all classes of society, and there are many who are deeply interested have been impossible for us to fully have satisfied but who are not yet prepared to avow their faith. The question of organization has claimed some attention here, but most Spiritualist here are in a condition somewhat similar to the fugitiv from the prison-house of slavery, who, having cast off the chains and fetters that have bound them, and stood up in the dignity of freeman, looks with suspicion upon everything that has any appearance of a chain. Many of the Spirits who communicate with us are thus cautious, having felt the withering influence of Sectarianism which has extended its blight far into the spher of Spiritual life,

We had a communication through the mediumship of a bline brother, named Nicholson, he is from your State, part of which [will send. "I was a Sectarian when in the carth-sphere.] revelled in my wealth; I was a leader in the church, and had a high a name as her clergy ever gained. If I met a brother in the earth-sphere, the first inquiry was: Where do you go to church? Thus I passed through the sphere of earth and enteraddressed me thus: "Stranger, whither goest thou?" "To heavsignificant on earth here? Are they higher than I? God for-

I turned and walked away haughtily, and roamed through space for a time, but mind, no circle, no herald ever came to greet me was glad to stoop and lay my old opinions aside and shake hands with all, and acknowledge the brotherhood of man. Remember, then, beloved, that it is not in sects, that it is not

onward, they will receive a blessing." Some months since, T. L. Harris was here, and in giving charity; her crown is light; her priests and ministers are war. hearts and open hands. Intellects, that are free in themselves endeavor to free all others—pure men and women everywhere Art thou seeking to become a member of a church? Behold the temple of the expanded universe. Art thou seeking supe

for they are ever near thee—those guardian angels who minister in that divine temple—whose office is to guide the struggling Spirit in its aspiration after immortal virtue." Thus have I presented one side of the picture. On the other it may be contended that an organization is essential for the ac complishment of the great work of reform. There occurs to my mind at this time a "Trinity" that might form a bond of ssociation :- First, a belief in God: second, a belief in the inercourse of Spirits; and third, a belief in the universal brotherhood of a an,-not on this globe alone, but of man every-

ior, priestly natures, from whom thy parched Spirit shall drin

in blessings, as the violet drinks the summer dew? Seek thou

where throughout the universe. That such an organization will ultimate out of Spiritualism, think highly probable. The subject is claiming the attention of Spiritualists here, and will become a prominent topic during the oming winter. That large bodies of men and women can affiliate further than this I am not inclined to believe. Freedom

of its containing what appears to me a most sub- believe that in the higher spheres, circles of very limited numlime and important truth, namely: that it strikes at bers are drawn together by an affinity for some given object, the foundation of our social relation and the whole its own circle to look after the wants of those immediately fabric of society, founding marriage upon the prin- within their sphere. And if we can learn to have that enlarged ciple of affinity, growing out of equality and adapt- charity that will enable each one to labor within his own

There are Spiritualists in every class of society, religious or which shall widen and deepen as it flows on, until political, and they are to be the salt of their respective circles, it shall carry upon its peaceful bosom the entire if they will only keep the eye single for the reception of truth

But I must conclude, with desires for the progress of truth.

Baltimore, August 11, 1854.

knowledgment of the credence would evolve. There seems to pioneering, more of the destructive than the con-be a formidable objection with some, that there are more bad extractive element. We have no trar however, but. Spirits than good ones. Now, let us see, how stands the case? Are there not vastly more mean, unprincipled and worthless the good sense of Humanity will make the proper men and women departing this life, than there are good ones? ITTALIST. discrimination as soon as the subject is fully up for Where, then, is the marvel? They are slow of development in investigation, -so that none need be over anxious the other world, and those we knew here are as fond of our society, as when they were alive; hence they trouble us if we encourage them. Until they are developed somewhat, they are just such loafers as they are here, and we must entertain them the McArthur Herald, as it brings one very im- in a similar manner, and not make much of them it we would not be troubled. I must relate a circumstance that occurred in Washington the

other day. I happened to be in an omnibus going to Georgecharacter and standing, whose ipsc dixit would be law to many, and who has very little hesitation in giving vent to any matter esteemed by him as hetrodox, whether he knows anything about it or not. I had conceived the idea of disgorging his views on Spiritualism, and after a few remarks on the genial Spirit of improvement, an opening was found for the subtle subject of Spiritualism, the progress of which astonished me. After a few Years' absence, and as he was occupying a place where he could readily know the opinions of the elite of the nation, which would aid him in correcting and establishing his own, it would afford me a great satisfaction to hear his views. The worthy gentleman proceeded to gratify my inquiries, and without one proof of having investigated the subject at all, pronounced it nolens rolens, one of the greatest humbugs of the age. I had was the new epoch, it was God's work, to teach the immortality of the soul, the law of progression, and the law of correspondence. It was the true minister of faith, new and living faith, More anon.

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Her brief absence frets and pains me,
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Little Ella moveth lightly,
Like a graceful fawn at play,
Like a brooklet running brightly
In the genial smile of May;
Like a breeze upon the meadows,
All besprent with early flowers;
Like a bird 'mid sylvan shadows,
In the golden summer hours.

You should see her, when with Nature
She goes forth to think or play,
Every limb and every feature
Drinking in the joys of day;
Stooping oft 'mid floral splendor,
Snatching colors and perfumes,
She both seems so fair and tender,
'Kin to the ambrosial blooms.

Sweet thought sitteth like a garland On her placid brow and eyes,— Eyes which seem to see a fair land Through the intervening skies; And she seems to listen often To some voice above the spheres, Whilst her earnest features soften Late callenges. Fig. to taters. Into calmness, 'kin to tears.

Not all mirthful is her manner, Though no laugh so blythe as hers: Grave demeanor comes upon her hen her inmost nature When her innovanies have when a gentle lip reproves her, All her gladsome graces flee; But the word "forgiveness" moves her With new joy, and sets her free.

Should a shade of sickness near me,
Then she takes a holler grace;
Comes to strengthen and to cheer me
With her angel light of face.
Up the stair I hear her coming,
Duly at the morning hour,
Eweetly singling, softly humming.
Like a bee about a flower. Good books wake eestatic feelings

Good books wake ecstatic feelings
In her undeveloped mind;
Holy thoughts, whose high revealings
Teach her love for human kind.
Music thrills her with a fervor,
Like the songs of seraphim;
May bright Spirits teach and nerve her
To partake the perfect hymn.

God of Heaven! in thy good seeing Spare this darling child to me,-Spare this daring ching to me,—
Spare me this unsullied being,
Till she brings me close to thee.
Unseen angels, bless her, mould her
Into goodness elothed in grace,
That on high I may behold her
Talking with ye, face to face.

WHAT IS NOBLE?

BY CHARLES SWAIN.

What is noble to inherit? Wealth, estate and proud degree?
There must be some other merit
Higher yet than those for me! Something greater far must enter Into life's majestic span; Fitted to create and center True nobility in man!

What is noble? 'Tis the finer ortion of our mind and heart; Portion of our mind and heart,
Linked to something still diviner
Than mere language can impart;
Ever prompting—ever seeing
Some improvement yet to plan;
To uplift our fellow being,
And, like man, to feel for man!

What is noble? Is the sabre Nobler than the humble spade? There is dignity in labor Truer than eer pomp arrayed! He who seeks the mind's improvement Aids the world in aiding mind; Every great commanding movement Serves not one—but all mankind.

O'er the forge's heat and ashes-O'er the lorge's near and achies—
O'er the engine's fron head—
Where the rapid shuttle flashes,
And the spindle whirls the thread;
There is labor lowly tending
Each requirement of the hour,
Thore is genius still extending
Science—and its world of power!

'Mid the dust and speed and clamor Of the loom-shed and the mill;
'Midst the clink of wheel and bammer,
Great results are growing still!
Though too oft by Fashion's creatures
Work and workers may be blamed,
Commerce need not hide its features!
Industry is not ashamed!

What is noble? That which places Truth in its enfranchised will, Leaving steps—like angel traces— That mankind may follow still! E'en though Scorn's malignant glances
Prove him poorest of his clan,
He's the Noble—who advances

Freedom and the cause of man!

THE IVY IN THE DUNGEON.

BY CHARLES MACKAY.

The Ivy in a dungeon grew, Unfed by rain, uncheered by dew; Its pallid leaflets only drank Cave moistures foul and odors dank.

But through the dungeon grating high, There fell a sunbeam from the sky; It slept upon the grateful floor In silent gladness evermore.

The ivy felt a tremor shoot Through all its fibres to the root; It felt the light, it saw the ray, It strove to blossom into day.

It grew, it crept, it pushed, it clomb— Long had the darkness been the home; But well it knew, though velled in night, The goodness and the joy of light.

Its clinging roots grew deep and strong; Its stem expanded firm and long; And in the currents of the air Its tender branches flourished fair.

It reached the beam—it thrilled, it curled, It blessed the warmth that cheers the world, It rose towards the dungeon bars, It looked upon the sun and stars.

It felt the life of bursting Spring. It heard the happy skylark sing; It heard the happy skylark sing; It caught the breath of morn and eves, And wooed the swallow to its leaves.

By rains, and dews, and sunshine fed, Over the outer wall it spread; And in the day beam waving free, It grew into a steadfast tree.

Upon that solitary place Its verdure threw adorning grace; The mating birds became its guests, And sang its praises from their nests.

Would'st know the moral of the rhyme? Behold the heavenly light and climb; To every dungeon comes a ray Of God's interminable day.

THE ELECTRIC EEL. Humboldt gives an account of the mode of taking this swimming galvanic battery of South Ametrees whose branches hang over the water, all endeavoring by their cries and instruments to keep the shocks, disappear under the water, and some

tered, stretch themselves on the ground.

There could not, says Humboldt, be a finer subject for a painter; groups of Indians surrounding for all others."

great aquatic scrpents, swimming on the surface of the water in pursuit of their enemy. In a few minutes two horses were already drowned; the eel, more than five feet long, gliding under its electric battery on the whole extent, attacking at the same instant the heart and viscera. The mules pass over their bodies, and they are soon drowned. The gymnoti having thus discharged ply of their galvanic electricity.

MAGNETIC MAGIES

Historical and Practical Treasise on Fas cinations. Cabalistic Mirrors, Suspensions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences. Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph.

> FOURTH DIALOGUE. SUSPENSIONS.

theory through which our author tries to explain was made up with whalebones." the phenomena of suspension. I copy from page 342. "The signs and characters which, according is taken and supported in the air without any visible help." The author says on the following page: "I have proved the natural possibility of this fact by demonstrating the power of Spiritual substances we must grant to inert matter, cannot, I think, be that moment the Abbess was rid of her possession. refused to the soul, to that active and independent existence which will never perish."

John.—I do not say that this author's observashall be able to move the world.

ALBERT.—This is the weakness of all advanced other persons." intelligences which study with enthusiasm the unmuch studied as it is now, and no one thought then four or twenty-five years." about the Spiritual side of that science; and I am

on Somnambulism," page 134. "Miss Lef expe- ined the hand with the most scrupulous attention." rienced such increase in her museular powers that tainly have made them think that there was pos- ever I hear such stories, I confess that mankind session in the phenomena."

tween the art of jumping six feet high, and that of rejected its gravitation. walking against the ceiling with one's head down-

from this book.

47. The following fact is taken from "The Li-think we are playing with the sylphs?

half conclusion. Better to say nothing.

Albert.-M. Bertrand was perhaps pre-disposed

48. "Posthumous works of Father Sawin,-Tritheir accumulation of electric fluid, are now be- umph of Divine Love over the power of Hell, in come harmless, and are no longer dreaded. Swim- possession of the Abbess of the Ursulines of Louming half out of the water, they flee from the dun," Avignon, 1829, page 5. In this curious horses instead of attacking them; and if they en-book I read the following passage: "This charm food to enable them to accumulate a sufficient sup- surprised at what he saw in the Abbess, called for danger. the curate of Chinon, a worthy and pious priest

who did a great deal of good in the neighborhood. Both together they examined closely the facts; they exorcised the nun, and the demons Asmodeus, Leviathan and Behemoth did strange things. They sions, Compacts, Talismans, Convul- answered, for instance, in Latin, to external thoughts, and lifted the Abbess several feet from the floor.'

49. "A very singular circumstance is, that demon Asmodeus, who had possession of the nun, with six other Spirits, promised to leave her body | be introduced." publicly on the following day, and to give a proof of his going out by making three wounds on her breast. The hour was fixed, and the demon did as he had promised; three holes were pierced through But I shall make you acquainted here with the the Mother's bosom, and even her corset, which lowed the servant, and entered at the same time.

50. On page 110, he says: "A demon went directly out, and rid the nun of his presence. As the physicians, and begged to put his hands upon to theologians, establish the reality of a possession, soon as she recovered her senses, she kneeled dethe patient's head, which was granted without difare 'the suspensions by which a possessed person voutly, and a bloody cross appeared impressed and ficulty. After a few minutes of this imposition of An infant about a month old, weary of its exispromises.'

51. "This demon had promised to the exorcising priest, that he should leave a sign of his going out, upon material objects; why should our soul, freed by writing the word Joseph in the Abbess' hand, as it is in mensembulence, from the trammels of and so he really did." "The demon who was the body, have not the same power as the evil kneeling with the nun, put down her sleeve, and with full success. Upon this affirmation all the Spirit? Is it not of the same nature?" On page the priest saw he wished to conceal what he was assembly looked at the magnetiser, who, a little 206 he says: "In mensembulence our soul is no doing; he therefore took the pyse in his left hand, confused himself, said to the clairvoyant:—'But, tumbler, mamma, and I could look through it. more the weak and intermediary power which it is and lifting up the mother's sleeve, called the public my dear friend, I am not a surgeon; I have no inin its union with the body; it is then rid of this attention upon what was to happen. An English struments, and even if I had, I would not know coarse envelop, which kept it in a sort of prison. lord then took her left hand, and seized her by the how to make use of them.. I am a magnetiser-It can then place itself at the extremity of its im- extremity of her fingers, two other gentlemen also that is all.' mense lever, which it could not do when the body approached, and together with several priests, clearwas keeping it close to its fulcrum. It has regained by saw the word Joseph impressed in bloody charall its power, and can move earth and heaven. acters upon the hand which was entirely white a This is no more a doubtful hypothesis. The effects moment before. All the persons who were present of compressed air in an air-gun, that of steam in a gave a written testimony of the truth of this phesteam engine, and that of gunpowder in all the nomenon, and an authentic copy was deposited in deadly apparels of war, are too well known not to the hands of a public notary. The English lord let us suppose that there are boundless forces in said he would speak everywhere of this marvelous hand.' Nature, of which we have no idea. Now, what fact, and even tell it to the king of England. From

52. It is said, page 117, "The demon added to the name of Joseph that of Mary." 53. He adds, page 134, "The same demon final-

tions are wrong, but exaggeration spoils their value. It wrote the name of Jesus, and the hand being We have not yet reached the point from which we turned on the other side, he could not see that of pass in silence all the exclamations which were St. Frances of Sales, which was seen by several uttered. The clairvoyant said that the sore should

ing the words of Christ, "With faith mountains more room for writing any other else; but by and ness. may be carried away." But I must observe that bye, the names descended down on one side of the this book appeared at a time when the force of hand, and left a wide space over that of Mary, and compressed air and steam were not so well known it was then, viz., seven months later, that appeared as they are at present, which did not prevent its the name of Jesus, as we have said, and then they author to foresee with much genius, the future ex- were all writing it again whenever its color fainted Mr. Rebiere. tent of their power. Magnetism, too, was not so away. This phenomenon continued for twenty-

55. We read, p. 138:-" Mrs. de Dars, suspectsurprised at the marvellous knowledge with which ing some trick, wished to envelope the hand on he speaks of it. But you will wonder still more which the phenomenon was produced. She, therewhen I tell you that he himself never magnetized. fore, put on it a glove which she fastened with He put Mr. Rebiere to sleep, and asked him At least I am told so by a person whose verity I twine, and sealed with her own seal. That was whether he persevered or not in his prediction. cannot doubt, M. Briu de Beauregard, a learned done at the moment new names were to appear; mesmerizer, who intimately knew this writer. We no trick was possible under such circumstances; will now review another author, whose doctrines every thing was found untouched, and yet the new and orinions are highly appreciated by the disci- names were perfectly well formed. She then ples of that science, his name was Doctor Bertrand. went to Paris, where she was visited by the whole your will upon the closing of the sore.' 46. I find the following passage in his "Treatise court and many of the people, who examined

she often rose to a height of six or seven feet. I all our printers, who have so much difficulty to believe that they were such suspensions which in- print what is forbidden: the most clear-sighted duced the amateurs of witchcraft to admit that a prefet de police, or even de malice, could not dispossessed person had the power of holding their cover any thing in the process. This poor fact of

ALBERT.—M. Bertrand was considered a strong- phenomena I have still to speak of are so extraor- for this abuse of power, and finally ceased to see minded man, because he was wont to agree on dinary that they will make you doubt your own him; but in this circumstance, he could not too them on the subject of religion. The United everything; but arguments are not facts. We will existence. You already impress me so much with highly commend his happy intervention. again examine the works of this author; it will be your stories about suspensions, that I think I hear enough for the present, to quote a last observation every moment a grazing upon the dress of some very dangerous. I would very much like to use gions alike are tolerated and protected; and the

"This young girl, only twelve years of age," says duous question, just as more learned persons might the-field. M. Bertrand, "subject to convulsions. Here is the do, or the reverse of what they ought to do, those narration of the parish curate to whom the writer who scarcely know how to read and write. Your own house for several days, he recognized during serving for a future conversation. I already spoke ourselves. And this white-teethed tiger which is promptly in the premises, we know not; but i this time many phenomena of witchcraft, as noise to you about Col. Roger, and said that I would called man, would soon become a red-teethed tiger. will be the beginning of a work which cannot fail of chains and broken furniture, plates that fell into treat again the same subject. I shall fulfil my God permits sometimes these manifestations in or- to be accomplished hereafter. pieces, chaplets which knitted themselves into promise, and tell you an anecdote which is cer- der to humble our pride and learning; but He such a way that they could not be disentantary training to be disentantary to be disentan gled, &c., &c. The peasant who had employed the against which you object. The Colonel assured resume our quotations; for, to each of your object may refuse to yield the point. Our institutions are girl as a shepherd, related still more strange things. me often, that for a long time faith and will were tions, I intend to answer by a fact that shall reduce in opposition to tyranny in any and every shape: He stated that his calves, cows and dogs, had been sufficient in magnetism to perform wonders, and to nought their value. The chain whose extremity and there can be no greater opposition than that of skinned but a few days after the girl fell sick. No one day he told me that, at a great distance, and is in my hand, must show you all its links con details are wanting to prove that this disease was without contact, he had discovered an internal le-nected together in an eternal and unchangeable a real possession; the sickness began just after sion in one patient's side, and healed it solely by manner. horses and mules to take water, the Indians sur- century," observes M. Bertrand, "if it was not I intended to avail myself of it, as soon as possi- air." round the basin into which they are driven, armed told by men quite free from superstition, we should ble; and in fact I went and paid a visit to this But I read a still more explicit statement in the with long canes or harpoons; some mount the be as incredulous about the influence of the mes- person, whose name was Mr. Rebiere, hat-maker, Manual of Sorceries, which I have already quoted. the horses from escaping. For a long time the vic- we are about the broken furniture, skinned dogs or and I met only with his son, who had taken up his Brame suspended in the air, p. 297. tory seems doubtful, or to incline to the fishes. knitted chaplets. We must likewise confess, that business. He gave me his father's address, Cour 58. Madras. Here is a specimen of the narraing story on his account:-

"What is his disease? "A deposit which endangers his life.

to break out?

"Where is the patient?

obstacles: his white hair, lofty and imposing de- noise is heard similar to the escape of compressed meanor, and his duoration, silenced the store- air, from a pipe or a bladder. This man refuses to keepers, to whom he said :-

"The state of your master's health is just a have already been offered to him; he was also ofreason for my seeing him. Go and ask that I may fered to go to England and to make a show of this

"Your name, Sir. "We do not know each other.

"They went up stairs and said that a gentleman wished to see the patient. The Colonel had fol-Every one was moved by the appearance of this venerable stranger, who at once began to talk with and answered every question of the Colonel. He explained the cause and nature of his disease; thanked the physicians for not having performed en hand, "take me to your bosom the operation, saying that it would have killed him, and assured them that the Colonel would do so

'It is by means of magnetism,' said the patient, 'that you will perform the operation; be willing to open the deposit, and it shall be opened.' 'I do not know how to fix my will upon such a ma?" performance.'

'Stand at the foot of my bed, collect yourself for a few minutes, and open this deposit with your

"The Colonel understood, and he was not the man to recoil before such an act. Many physicians were present, and the operator had the most brilliant success. As he passed his hand over the diseased part, a large cut was made, and several pints of corrupt matter flowed upon the bed. I shall be left open for three days, and that he would go 54. We read on pages 136 and 137, that "The on the following Sunday and breakfast at the resknown; they think they have the right of repeat- hand was covered with names, so that there was no taurant with his savior, to thank him for his kind-

> 'But how will you be able to do so with such a wound,' asked some one in a doubting tone?

'This gentleman will close it as he opened it, and my dress will not even be stained,' answered

'When will this new performance take place? 'Next Sunday, before our going to breakfast.' "Great was the expectation of this new miracle. On the following Sunday, every one was present. The Colonel was among the first at the meeting.

'Yes,' answered the clairvoyant.

'How must I operate,' asked the Colonel? 'Do with your hand an opposite gesture to that you made when you opened the deposit, and centre

"The passes were performed according to this prescription, and the opening, which was as wide John.—This demon Asmodeus might well teach as the mouth of a child, was at once closed. A moment later the clairvoyant was able to fulfil his

Mr. Rebiere assured me that this narration was tion of the acquaintance he thus made with the time, without his being able to resist this occult not want learned or scientific men. I want obedi-Albert.—Yes, I do believe in these stigmas, and attraction which injured his business, and fettered ent subjects." I have not yet told you all on this subject. The his liberty. He bitterly reproached the Colonel

John.—That is a sabre stroke which could not be other nations will have to follow. Here all relinun pursued by ugly capuchins. Do you not the same process in these immense daughter houses where the powerful of this earth send thousands ment cannot and will not permit its citizens to be brary of Animal Magnetism," No. 16, page 14. ALBERT.—We play with the difficulties of an ar- of slaves to be killed, and which are called a bat- denied the exercise of their religion while tempo-

menaces had been uttered against the child by a an act of his will. You recollect that the Colonel 57. "Portable Cyclopedia, Occult Sciences, 1830, beggar to whom she had refused money. During had a great talent for narrating these stories. It p. 151." We read in this interesting book that self, where his actions do not interfere with the her fits, her strength was so great that she took was natural, therefore, that I should experience "the Indians are superior to the Europeans in many tion must give way before the enlightenment of her father, a stout and tall man, and carried him some suspicion; yet I did not dare to tell him that sorts of tricks; it is from them we learned the the age, and man be restored to that equality of along with the greatest facility. We have, (subjoin I did not admit this fact—still less to ask proofs of secret of plunging into our assophagus, swords, and rights to which he was designed by his Heavenly the writers,) ourselves witnessed this phenomenon its reality. I knew already the patient's name, other similar cutting instruments. They go even Father. We must take the initiatory step in the on the 30th of April, at quarter past twelve, P. M. but not his address, when one day he unconscious-further than that, if we trust in the story of the the better it will be for mankind. rica. After compelling twenty or thirty wild If this illness had taken place in a less enlightened by gave it to me. Quite happy of the discovery, Brahman who appeared to be suspended in the

The mules, disabled by the frequency and force of in all the stories about possession, there is a certain des Miraeles. You might yourself go and ascertain tives we find in the newspapers of British India. the snocks, disappear under the water, and some horses, in spite of the active vigilance of the Inthe snocks, disappear under the slater, and some horses, in spite of the active vigilance of the less the exactness of the narration. When I entered the exactness of the narration. When I entered the sactness of the exactness o of verifying a fact that appeared to me radically An old Brahman, belonging to an illustrious class the basin—the horses, with their hair on end, endeavoring to escape the tempest that has overtaken of our day; he likes to heap up facts, but never greatest kindness, and found my excuse quite remaining seated in the air. He repeats every day perfect museum in itself. It is richly colored in beautiful traits that can possess the human heart. them; the cels; yellowish and livid, looking like appreciates them. To say that somnambulism half acceptable. I then told him that I knew Colonel the experiment, not for money, but to oblige the parts by the nullipore—one of the lowest forms of Resolve to see this world on the sunny side, and induces us to admit these facts, is only to draw a Roger, and heard him relate ten times the follow- persons who wish to witness the phenomenon. The instruments he makes use of, are 1st, a board scenery of the upper world. Here is a circular 56. "As I had one day a small note to be paid supported by four bolts, and forming a sort of cluster of cells, "looking like beautiful lace-work the belly of the horse or mule made a discharge of to admit these facts; but he was certainly not to be by a straw-hat manufacturer whom I did not chair; 2d, a section of a copper pipe, in which he carved in ivory;" here a little saucer of the purest considered as a madman; he never admitted any-know, I went myself to his house, where I met fixes vertically a bamboo; 3d and lastly, a crutch at the same instant the heart and viscera. The animals stupefied by these repeated shocks fall into a profound lethargy, and, deprived of all sense, sink under the water, when the other horses and speaking again on this subject.

The thing except on sound and well authenticated testimourning. I inquired about Mr. Rebiere, and they answered he was dying.

The tubes, the habitations of a whole company of tiny polypodes. A sponge overgrows one portion of the bamboo. He usually carries all these apparations they answered he was dying. to the assistants. Several lackeys hold a blanket fish, representatives of the ancient and the modern before him and the audience, so as to conceal him era. There are worms, too, in plenty, and more of sulphate of soda, and, lastly, washed in distilled "Why do they not open the deposit, or cause it for some minutes to the spectators; after a quarter life and beauty besides than we have space to de- water, when the process is complete. The princiof an hour, the curtain falls, and the Brahman is scribe. It is pleasant to think of the amount of pal apparatus used is the camera obscura—the horses instead of attacking them; and if they enter it the day after the battle, they are not molestter it the day after the battle, they are not molested, for these fishes require repose and plenty of
the part in which it is, is so sensitive that the seen sitting in the air, at a height of about four
The part in which it is, is so sensitive that the seen sitting in the air, at a height of about four
The forms to which we have chiefly referred, are
visible to the unassisted eye; but as Humboldt reit does not the less count the grains of his reserve.

sicians of the capital hold now a consultation by in the presence of the Governor of Madras, he veals to the astonished senses a consci stood once, forty minutes. When he wishes to the universality of being. But the Colonel was not to be arrested by such alight, he is concealed again by the curtain, and a sell his secret at any price, although immense sums marvellous power; but he likewise refused."

[To be continued.]

[From Temperance Helper.] THE DRUNKARD'S DYING CHILD.

Kate sat near a scanty pallet, on which was extended the suffering little Robin, her bright and beautiful boy, reduced to skin and bone. His large mysterious eyes were turned upward watching the flitting of leaves, and the filaments of sunshine engraved upon her forehead, according to Balaam's hands, the poor Mr. Rebiere fell into a lucid sleep, tence, and petulant with pain and lassitude, lay on her bosom, and she in vain trying to charm it to

repose.
"Mamma," said Robin, reaching out his wax-

"Yes, love, so soon as Maria is still." "Mamma, if God had not sent us that little cross baby, you could love me and nurse me as you did when I was sick in Cincinnati. My throat is hot, mamma. I wish I had a drink in a tumbler-glass

"Dear, you shall have a tumbler," cried Kate, her lips quivering with emotion, and a wild fire in her eyes. "Yes, mamma, one cold drink in a tumbler, and

vour poor little Robin would fly up, up there where that little bird sits. Will papa come to-night and get us bread? You said he would. Will he get me a tumbler of water? No, mamma, he will be drunk. Nobody ever gets drunk in Heaven, mam-

"No, no, my son, my angel."

"No one says cross words, mamma?"

"No, bless your sweet tongue." "And there is nice cool water there, and silver

cups?"
"O, yes, my child; a fountain of living waters.

"And it never gets dark there?"
"Never, never!" and the tears fell in streams down Kate's pale cheek.

"And nobody gets sick and dies?"
"No, my love."

"If they were to, God would let the angels bring them water, I know he would, from the big fountain. O, mamma, don't cry. Do people cry in Heaven?"

"O, no, sweet one; God wipes away all tears;"

replied the weeping mother.
"And the angels kiss them off, 'spose. But tell me, mamma, will he come there ? "Who, my son?"

"You know, mamma,-papa. "Hush, Robin, dear, lie still; you worry your-

"O, my throat! dear me, if I only had a little water in a tumbler, mamma, just one little mouth-

"You shall have it," and as the mother said this, everlasting life.

[From the Baltimore Clipper.]

FREEDOM OF OPINION. Whoever lives in the hope that the dark ages will be restored, and that ignorance and supersti-

Religious toleration must necessarily result from the spread of intelligence; for the ignorant alone can be brought to persecute those who differ with States have set an example in this respect which time must come when other nations will be required to act with similar justice. Our governrarily residing in foreign parts. This matter has Albert. Magic, my dear friend, will never put his secrets within the reach of every one who his secrets within the reach of every one who has been brought to the consideration of Congress, and General Cass has notified the Senate that he intends to speak on the subject in two of this anecdote applied to obtain the best and observation obliges me to change the order in might like to make use of them; for, if it did so, it weeks from Monday last. He is a gentleman of most reliable particulars about this fact. He told which I was intending to make my quotations, and would give the means to inflict upon our enemies distinguished talents, and will have an ample field them that, having had the girl while sick in his I must here begin with a new fact which I was re- pains to which we would not be pleased to submit for the display of his ability. Whether he will be able to satisfy the Senate of the propriety of acting

> undertaking to control the consciences of men in reference to the mode of serving their God. Every man having the same responsibility to his Creator, and the like interest in the future of his soul, each should be at liberty to judge and act for himgood order and safety of society. Priestly dicta-

We shall have to take the round stand of reli-

LIFE IN THE OCEAN.—Not a shell or a stone is brought up but is thronged with living beings. Every bunch of weed gives shelter to multitudes of landscupe; the morbid mind depicts it like a stemerizer, and the phenomena of somnambulism, as No. 33 Caire square. But he was not at home, The extract is taken from the chapter entitled, the creatures—some temporary lodgers, some perma-rile wilderness; and thus, chameleon-like, life takes nent residences. Life is parasitic upon life. The surpula builds its stony case on the abode of the rests, dark or sunny, as the case may be. shell-fish, and the delicate lacework of the moss coral overspreads the surpula. Over the stem of on the best side of every event is better than a shell-fish, and the delicate lacework of the moss the sea-weed creeps the fibres from which the marks, "for every bad there might be a worse, they are, often bear in profusion the curious forms was on fire, "God be praised," he exclaimed, "that of microscopic animalcules. Let us take a stone it is not the dwelling of some poor man!" This is vegetable life, which does for the scenery of the ocean what the moss and the lichen do for the whiteness, containing within it a number of stony tubes, the habitations of a whole company of tiny

it does not the less count the grains of his rosary; marks, "the application of the microscope increases the other arm is elevated out in the air. He re- in the most striking manner our impression of the true.

"You cannot see him at present: the best phy- mains about fifteen minutes in that position; but rich luxuriance of animal life in the ocean, and re-

DYING WORDS OF DISTINGUISHED PERSONS. "A death bed's a detector of the heart; Here tried dissimulation drops her mask, Through life's grimace that mistress of the scene; Here real and apparent are the same."

Heed of the army Napoleon. I must sleep now.—Byron. It matters little how the dead lieth.—Sir Walter

Kiss me, Hardy .- Lord Nelson. Don't give up the ship.—Lawrence.
I'm shot if I don't believe I'm dying.—Chancellor Thurlow. Is this your fidelity?-Nero.

Clasp my hand, my dear friend, I die.—Alfiert. Give Dayroles a chair.—Lord Chesterfield. God preserve the Emperor.—Hayden. The artery ceases to beat.—Haller. Let the light enter.—Goethe.

Queen Elizabeth. What! is there no bribing in death?—Cardinal Bancroft.

I have loved God, my father, and liberty.—Malame Stael.

All my possessions for a moment of time.-

Be serious.—Grotius Into thy hands, O Lord.— Tasso. It is small, very small indeed, (clasping her

wrist.)—Anne Boleyn. I pray you, see me safe up, and for my coming down, let me shift for myself, (ascending the scaffold.)—Sir Thomas Moore

Don't let that awkward squad fire over my grave. I feel as if I were to be myself again.—Sir Wal-

I resign my soul to God, and my daughter to my

country.—Jefferson. It is well.— Washington. Independence for ever.—Adams.
It is the last of earth.—J. Q. Adams.

I wish you to understand the true principles of the government. I wish them carried out. I ask nothing more.—Harrison. I have endeavored to do my duty.—Taylor.

There is not a drop of blood on my hands.—
Frederick V. of Denmark.
You spoke of refreshments my Emelie; take my last notes, sit down to my piano here, and sing

me hear once more those notes which have so long been my solacement and delight .- Mozart. A dying man can do nothing easy.—Franklin.

them with the hymn of your sainted mother; let

Let not poor Nelly starve.—Charles II. Let me die to the sounds of delicious music.-Mirabeau—American Union.

Not unworthy of adding to the above are the last words of the brave, unfortunate Lopez-Adieu,

Is the Human Stature Diminishing?—It is a very common opinion, that in the early ages of the world men in general possessed superior physical properties, and were of a greater size than they are at present; and this notion of diminished stature and strength seems to have been just as prevalent in ancient times as at present. Pliny observes of the human height, that "the whole race the poor child passed away into the arms of Him who shall evermore give it of the bright waters of the bright water w than once makes a very disparaging comparison between his own degenerate cotemporaries and the heroes of the Trojan war. But all the facts and circumstances which can be brought forward on this subject tend to convince us, that the human form has not degenerated, and that men of the present age are of the same stature as in the beginning of the world. In the first place, though tion will again pervade the world, is doomed to we read both in sacred and profane history of disappointment. The progress of the human mind giants, yet they were at the time when they lived cannot be arrested while the liberty of the press esteemed as wonders, and far above the ordinary continues to exist-and that liberty cannot be ex- proportions of mankind. All the remains of the tinguished so long as one free government is to be human body (as bones and particularly the teeth) found on earth. Indeed, the effort to effect the which have been found unchanged in the most object would so convulse nations as not to leave a ancient urns and burial-places, demonstrate this throne upon which a despot could sit. The art of point clearly. The oldest coffin in the world is printing has expanded the human mind, and en-lightened it in respect to the rights of the govern-Mr. Greaves observes that this sarcophagus hardly ing and governed. It has taught men to resist oppression, and to cast aside that slavish subserviscarcely six feet and a half long. From looking perfectly correct, and had been thus recorded in ency to civil and ecclesiastical rulers which once also at the height of mummies which have been bodies suspended for some time in vacuum. But it is certain that exorcism, if applied, would cerpaid by the no less poor Albert Grandior. Whencation are extended to the whole community, and years ago were not superior in size to the present where a privileged class can no longer send the in- inhabitants of that country. Lastly, all the facts, descend a little lower in my appreciation. But Colonel, and its happy result. Yet he had ceased nocent to death through the Star Chamber of the which we can collect from ancient works of art, John.—Your M. Bertrand makes use of an argu- do you really believe in these stigmas? Your to see him in consequence of the Colonel's too Inquisition, or by the arbitrary fiat of an individ- from armor, as helmets and breast-plates, or from John.—Your M. Bertrand makes use of an argument which seems to me quite unworthy of his
high intelligence. There is a great difference behigh intelligence in these stigmas? Your to see him in consequence of the Coloners too inquisition, or by the aromaly had of an industry in a more aromal and or cast-plates, or from an industry in a more aromal and or cast-plates, or from a more, as nearest and or cast-plates, or from a dark in the did, in fact, often dark to say to the professors of a university:—"Be to say to the professors of a university:—"Be to say to the professors of a university in the seems to me quite unworthy of his designed for the abode and accommodate to say to the professors of a university:—"Be to say to the professors of a university in the professor of a univer degenerated in stature in consequence of the effects of civilization is clear; because the inhabitants of savage countries, as the natives of America, Africa, Australia, or South Sea Islands, do not exceed us in size.—Scottish Guard.

> CHEERFULNESS .- It is the part of the true philoopher to jest as well as to preach, and he will be ound enforcing some of his most valuable truths by appealing to our natural sense of the humorous. It is exceedingly tedious to see people budging on through life, ever with a frown upon their faces, and a sigh on their lips; they become pestilential, and one is apt to catch the malady by contact— Such people don't realize that there is any sunny side to this life of ours; a smile seems to them to be sadly out of place on a companion's face, and a hearty laugh downright blasphemy. Fy, fy, what philosophy! Cheerfulness is an amulet, a charm to make us permanently contented and happy. A cheerful man feels well, does well, and loves things which are good; while he who is always sad, doeth ill in the very sorrow he evinceth. Long-faced, sanctimonious people are generally avoided, and very justly so, for who wishes to partake of their malady? Whereas, those accustomed to look on the sunny side of life, are ever courted for the ge-

nial Spirit they diffuse about them. He who administers medicine to the sad heart, in the shape of wit and humor, is most assuredly a good Samaritan. A cheerful face is nearly as good for an invalid as healthy weather. To make a sick man think he is dying, all that is necessary is to look half-dead yourself! Open, unrestrained merriment is a safety-valve to the heart and disposition. If overburthened with the noxious gases of care, pull the string of an, up flies the valve of fun, and out go the troubles and vexations of life to the four winds of heaven. It is a fact beyond dispute, that mirth is as innate in the mind as any other quality that nature has planted there-it only wants cultivation, and the more we cultivate it the

more fruitful it becomes. Mirror-like, the world reflects back to us the picture which we present to its surface. A cheerful heart paints the world as it sees it like a sunny

beautiful traits that can possess the human heart. you have almost half won the battle of life at the outset .- Gleason's Pictorial.

THE PROCESS OF DAGUERREOTYPING. - A plate of copper, thinly coated with silver, is exposed in a close box to the action of the vapor of iodine, and when it assumes a yellow color, it is placed in the dark chamber of a camera obscura, where it receives an image of the object to be represented. It is then withdrawn, and exposed to the vapor of mercury, to bring out the impression distinctly; after which it is plunged into a solution of hydroprocess being one of a chemical rather than a mechanical nature.- N. Y. Sunday Times.

Few receive truth simply because it is